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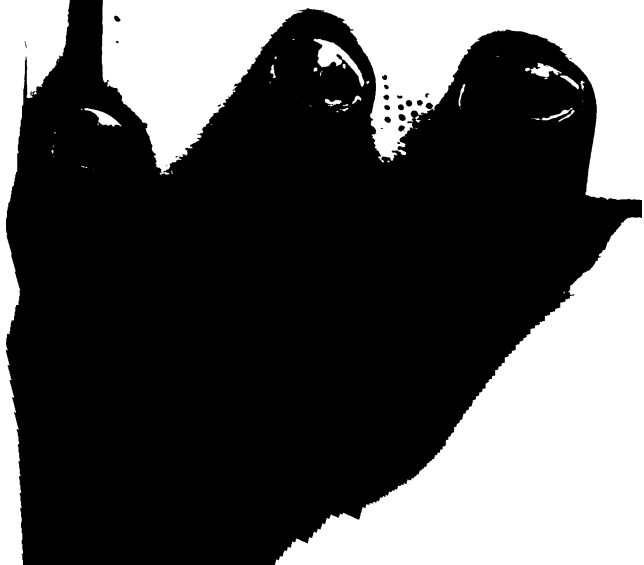
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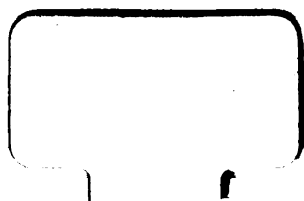
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of the Members
Against the Minde,
of Jewes
Against their King.
As it hath been delivere
in the foure
following sermons.
ohn Allington



20




S E R M. I. Preached 1644.

ROM. 7. part of the 23. v.

*But I see another Law in my Mem-
bers warring against the Law of my
Minde, &c.*

By

N these words (though
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proper Emblem of the
Times; for here is the
[A Inferiour warring a-
gainst the Lower House
higher, the Members a-
gainst, which is some-
times pretend a legall
Law, the Law is on
the Members, as well
as a Law, Law a-
gainst in my Mem-
ber law of my
Mind Mem-
ber, if they

L O N D O N, he

Printed by J. G. for R. ROYSTON
at the Angel in Ivie-lane, 1653.

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Charles T. Bradley
8-4-36

I

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Inferiour warring a-
gainst the Superiour, the Lower House
gainst the Upper, the Members a-
gainst the Law, which is some-
what more, pretend a legall
Combat, and the Law is on
their side, the Members, as well
as the Law, Law a-
gainst the Law in my Mem-
bers, the Law of my
Mind and Mem-
bers, and boast they
each seek the
truth profes,
proceedings.
In



S E R M. I. Preached 1644.

ROM. 7. part of the 23. v.

But I see another Law in my Members warring against the Law of my Minde, &c.



IN these words (though I say it not) some may, perchance, fancy a proper Emblem of the Times; for here is the Inferiour warring against the Superiour, the Lower House against the Higher, the Members against the Mind, and, which is somewhat more, both pretend a legall Combat, both plead the Law is on their side; for the Members, as well as the Mind, pretend a Law, Law against Law; *I find a law in my Members warring against the law of my Mind*; so that both Mind and Members warring, give out, and boast they have Law for it, whilst each seek the destruction of other, they both profes, as legall, to justify their proceedings.

Serm. 1. In the grand Difference and sad Combuſtions of theſe dayes, no Man (I ſuppoſe) will hold a private Perſon to be a competent Arbitratour; and yet in this great Diſſention and Mutiny between Mind and Members, between Fleſh and Spirit (I conceive) there is no man ſo little intereſſed, but it concerns him neerly to be able to ſay in which of theſe is the Legiſlative Power, it concerns every of us to be able to ſay whether it be in the power of the Mind, or the Members to propound a Law; whether it be in the power of the Mind or the Members to denounce a War; whether the Mind or the Members ought in this caſe, to have the *Negative*, or the Over-ruling Voice.

For, How ſhall it be found poſſible to compound this Difference? How in this War can we poſſibly be able to ſay or determine on which ſide we ought to be? (for *Neutralls* in this fight no men living can be) Whether we ought to ſide with the Mind or the Members? Whether the law of the ſupreameſt or of the loweſt portion of the ſoul ought to ſway the whole

whole man? This (say we) cannot, *Serm. 1.*
before it evidently shall appear in
whether of these God hath placed
this Power.

For, if the Members have the Power, if they must give the Law, it is then Rebellion in the Mind not to be ruled, or to war against them; But if the Mind have this preheminance if Law and war shall prove only at her dispose, 'tis then Rebellion in the Members, not to be captive at her Will, not to be guided by her Law, not to lay down Arms whensoever she commandeth. So that the main business in this Text is too too like the discourse of these dayes, point of Pterogative, Supremacy, Monarchy; for this the Members would have, this they claim, this they war for; and this the Mind will not assent unto. For,

This she challenges as her Royalty, as her Crown and Dignity, as her Right, and inseparable Authority; This she claims, and professeth to hold from God; with this she pleaderh, that she, and she only, is by God entrusted; yea, that she is in consci-

Serm. I. ence bound to plant, not only a guard about her Person, but being, as the Text implies, the Members are first in Arms, she is also bound to muster up all the Forces she can, to the subversion and utter extirpation of what Law soever is enacted, or of what War soever shall be raised or commenced against the Mind : Now whether Mind or Members can in this case produce best evidence, the sacred Records of Script. will cleerly manifest; in them we shall impartially see which doth usurp, and which usurpeth not; which may raise war, & which (without apparent Rebellion) may not stir a foot; which Law we must, and which *è contrà* we must not be ruled by. *I finde a Law in my Members, &c.*

Law and War are points of great consequence : as then in high Courts points of that nature use to be ; even so in the dicussing of this Text shall we proceed. First we shall put it to the Question :

- | | |
|---------------------------------|----------|
| 1. Whether to Mind or | } Law? |
| Members God hath given | |
| power of | } Warre? |
| 2. What is the Law of the Mind? | |
| | and |

and what the Law of the Members? *Serm. 1.*

3. Whether it be not Damnable Rebellion to disobey or resist that part which God hath invested with this Power?

4. Being resolved upon these questions, we shall see what ought to be every Christians resolution; Whether a man ought to be guided by the Mind, or by his Members? yea, whether a man is not bound in conscience to war against the lower and inferiour of them?

1. Whether to Mind or } Law?
Members God hath given }
power of } Warre?

There is no power (saith the Apostle) *but from God.* God without Rom. 13. doubt is the originall of all power, of his fulness it is, that every thing which hath power, hath the power it hath; for that man is superiour to the beast of the field, and not they to him; it therefore only is, because it pleas'd the Lord to give Man *Power and Dominion* over them, and not them over Gen. 1. 26, him. Or that Man, and not Woman, is the nobler sex; that the Man over the Wife, and not the Wife over

Serm. 1. the Husband, hath the ruling or commanding power; this is also from the disposition of the Almighty, because to the first of all Wives he was
Gen. 3. 16. pleased to say, *Thy desire shall be subject to thine Husband, and he shall rule over thee.*

Whether then of the grand Contenders in the Text? whether the Mind or Members ought to have the preheminance and the superior power? This we must learn from him, who is the fountain of all-power, and the first Ordeiner of all Disparitie; for what he hath given to the Members the Members must have, and what he hath allotted to the Mind, the Mind must not be deprived of; where the power of Law and the power of War hath by God been placed, that is the proper seat, there we must maintain, there look for it.

In the beginning of Times, when it pleased God to create the world, we shall read that he therefore made Beasts to be subordinate, and under Man, because after his own *Image*,
Gen. 1. 27, & according to his own *Likeness* created he Man. Now between Mind and
 28. Mem-

Members there is a much what like *Serm. I.*
proportionable distinction, for as the
Beasts and Bruits of the field, even so
the Members, that is, the *Passions*,
Flesh, and *lower parts* of Man, they
are wholly led by Sense, and are in
compare unto the Mind, no better
than brutish, and void of understand-
ing. As then man, by reason of his
being created in the likeness of God,
is therefore superiour over the Beast
of the field, even so for as much as the
Mind is that, wherein Man is made
like unto God, and the Members,
those portions or passions by which
man agreeth, and is like to Bruits,
therefore must the Mind be superiour
to the Members, and have like power
over them as hath Man dominion o-
ver the Beast of the field.

For as these two, Sense, and Rea-
son, make the specificall difference
between Man and Beast, even so doth
it between Mind and Members; the
Mind is that part of the soul in which
God placed Reason, Understanding,
Judgement, that part of the soul in
which Grace, freedome of Will, and
choice of good is fixed and seated;

w' e eas

Serm. I. whereas on the other side, by the Members we are to understand, either the outward Senses, and corporall Members of the body; the sensuall appetite, whether Concupiscible, or Irascible, that is, all our Passions and Affections, such as are, *fear, joy, wrath, love, hope, griefe*, or the like. In a word, all whatsoever (which is indeed the *Totum* and all) all that we have (& may find the like in Bruits, all such) whether Passions, or Desires, or Affections, they are comprised and comprehended under this word [Members.]

If then Man himself, because he is the Image of God, is therefore made superiour to the Beasts which have no understanding; certainly then, that part of man in which this similitude or likeness doth consist, that power and portion of the soul in which this Image of God is, that must needs be the supremest, noblest, and chief commanding portion, in that doubtlesse (if in any) there must reside the power of Law, War, and direction in all proceedings.

Now the Apostle plainly tells us,
the

the *New man* (that is, that part of *Serm. 1.* man which beareth the Image of his Maker, and the likeness of his God) is that portion of the soul which is capable of *Knowledge*, capable of *Col. 3. 10. Righteousnesse and true Holiness.* And *Eph. 3. 24* this must needs be the *minde of man*, for the *Affections* and *Members* they cannot rise to so high a pitch; hinder they oft both may, and do, but lead or guide they cannot, into the paths of righteousness.

Col. 3. 5. you have these words, *Mortifie your Members which are upon earth.* The power of life and death cannot be in any other but the supreme hand; whereas then the Spirit of God saith, *mortifie your Members*, whereas it puts a kind of killing power (and that over the Members too.) This manifestly inferres the mind to be the superior faculty, yea the Mind is that in which God hath placed the power of both Law & War.

Again, if (as before I have proved) *Eve* was therefore subject unto *Adam*, because she once daring to direct, misled her Husband; then for certain, the *Affections*, *Senses*, *Members*,
here,

Serm. I. bers, they must all be captivated and subject to the Mind, for they never lead, but they misguide the mind, they never counsell, but (as we very well phrase it) they *Transport* the soul. That this our Kingdome is not now, as in our State of *more innocency*, it was wont to be (*a pleasing Paradise*), that now so many swords are drawn, and so many fluces of bloud let open; is not this because we have (even yet) too many uxorious *Adams*? because we have yet too many that suffer their *Eyes* to lead them? or, to give it in the phrase, and bounds of my Text, is it not because things are managed rather by disaffected passions then by Law & Conscience, rather by jarring Members then a composed Mind?

The Scripture assureth, if the blind lead the blind (both will at length precipitate) both will fall into the ditch; the eye and light of the soul is the mind of man in it, and it only shineth the light of grace; all the affections, passions, and carnall desires, they are as so many clouds, darkning and eclipsing this blessed light,

light, and therefore if by them we *Serm. I.*
shall suffer our selves to be led, if we
shall square our actions by their Law,
and order all our doings to give them
content, we shall too late find we
have followed a blind guide, and that
both Mind and Members must infal-
libly perish in this course.

In the first ver. of the following
ch. they who are in Christ Jesus, they
who in him would be found without
condemnation, they must walk not
after the flesh but after the spirit: a
plain evidence, that not the Passions,
Lusts, and affections, not the Flesh,
and Members thereof, but the Spirit
(that is the mind of man endowed
with the Spirit) that is it that must
lead the way, that is it that must give
the Law and Rule of walking; we
must not walk after the Flesh, but af-
ter the Spirit; not after the Members,
but according to the Mind.

Ecclus. 37. 16. *Let Reason go before
every Enterprize, and Counsell before
every Action.* That part and portion
of the soul, in which God hath plac-
ed Reason, Counsell, Conscience,
Grace, that is it which must give di-
rection

Serm. 1. rection to every Enterprife; our Judgement, and not our Lufts, our Mind, and not our Members which have the power of Law and Warre. Pass we then to the second Considerable, let us see what is the Law of the Mind, and what is the Law of the Members.

The Law of the Mind is indeed no
Verse 22. other but the Law of God, for *I delight in the Law of God concerning the inward Man.* The inward Man, that is the Mind, Spirit, and better part of man, that acknowledging (like a Monarch) no superior but God only, will not yeild to any but Gods Law, and therefore, saith the regenerate mind, *I delight in the Law of God.*

The Law of the Members, that is indeed rather a tumultuous Ordinance than a Law, it is rather a mutinous Enforcement than a legall Course; it is, saith the Apostle plainly, the *Law of Sin*, a Law which hath nothing like a Law in it, for it is indeed the breach of all Law, it is sinne (saith Saint Paul) and yet because the Members have so voted it, it must be called

a Law; I see (saith the Text) *Another Serm. 1. Law in my Members.*

Another Law, a Law cleane contrary to the Law of the Mind; a Law (I may well say) cleane contrary to the Law of God: For, as in all Monarchies, it is the Law and Order of God Almighty that Subjects receive from, and not give unto their Sovereigne Lawes; even so it is the Law of God, the mind unto the members, not the members unto the minde prescribe a Law: all our senses, all our members, all our actions, and all our thoughts are bound to follow her guidance, which they must come and go, do and suffer, when and what she prescribeth.

Sure I am it hath been resolv'd of old (but wanting books I cannot cite the Authors) in matters of high consequence and concernment, that they who are bound to obey, are not so much to attend the reason as the authority of a command; the Subject is not bound to sift his Sovereign, for if he were, I see not how it could be said, *The Kings heart can no man search out*: yea very good proof

Prov. 25.3.

Serm. 1. I have to say, our Saviour commanded Saint *Peter* to do what he understood not, *what I doe* (saith the Master) *thou knowest not now*, and yet, under a fearfull commination, he urged his Obedience. And indeed were it not thus between minde and members, were not the senses and affections to obey the minde till they were satisfied, and saw reason for it; if that old saying be true, *Amare & Sapere ipsi sibi non datur*, that lust and wisdom can never consist together; then for certaine no exorbitant passion would ever become obedient and plyable to the soul.

But indeed, so absolute a Monarch is the mind to the soul of man, that if any one affection, any one sense, passion, or member shall dare to do any thing against her judgement and her resolve, that Person is really disaffected, that Sense infallibly malignant, and that Member without all question delinquent in the Court of Heaven: For look what is said of a King, and by a King, the same is very applicable to the sovereignty of the mind, *Eccles. 3. 4. Where the word of a King is, there*

there is power. Where the Minde hath *Serm. 1.*
 said the word, there is no power in
 Man, to warrant the gain-saying of
 it; and if the following Interroga-
 tion in that verse must positively be
 read, that is,-----*No Man may say*
unto the King; what dost thou? Then
 is this regall preheminance a most
 pertinent explication of the Mindes
 superexcellency; for to it, no Sence,
 no Member, no Passion, no Affecti-
 on may say what dost thou? yea so
 severely hath God subjected the
 whole man to the direction and Law
 of the Minde, that albeit the Minde
 misguides, albeit she issues forth an
 Order, which will destroy the Mem-
 bers, yea and the whole man to boot:
 yet, *Mens erronea ligat*, yet for as
 much as the Minde or Conscience is
 the supream Judicatory in Men, for
 as much as the minde is (as we have
 sworne our Sovereaigne is) the *only*
supream, sin we needs must, should
 we not follow her even in a wrong
 direction, much more if we adhere
 not close, whilst yet her Law is the
 Law of God, and all her Judgements
 consonant to his glory. In a word,
 the

Serm. 1. the Law of the regenerate mind is to go before, to guide and order even the whole man in the paths of righteousness.

Now the Law of the members, that is (as the Text speaks) *Another Law*, that is a clean contrary course: for whereas it is the legall and divine prerogative of the mind to give Law unto the whole man: the Members finding this a curbe unto their liberty, and a main suppression of their desires, they strive by all means possible to subvert this Order; to change this Government, to overthrow this Fundamentall Law, for they being carnall will not endure a spirituall Government, they being many, will not abide that the minde being but one, should over-rule them, and therefore (as if it were their charter, their priviledge, and their right) they strive to give Law unto the minde, and resolve to wage a warre if she be not led by them.

James 4.1. *From whence are Wars and Contentions among you? are they not hence, even of your lusts that fight in your Members?*

The

The lower House of this Naturall *Serm. 1.*
Parliament in Man, consists of many
Members, of many Lusts, of many
disordered passions; all which,
though they Combine, Covenant,
and so farre agree, as to warre against
the minde, yet they have also their
severall designes, and their particu-
lar ends; for as when there was no
King in *Israel*, *Every man did what* Judges 17.
seemed good in his owne eyes; even so, 6.
to the end that every man may walke
as his Lusts lead him, that every Lust
may be a Law unto it selfe, therefore
as against a common enemy, the Lusts,
and Members, are continually war-
ring against the minde.

Nor only so, but as Saint *James*
observes, *They fight in our Members*
too; The Lusts warre against, and
quarrell one with another, and in-
deed no wonder, for amongst equals
who should command? who obey?
why should not Wrath have as much
command as Joy? why not Joy as
much as Love? why not Love as
much as any? That Member which
desires a Monopoly of pleasure,
warres against that, which stands
upon

Serm. 1. upon Honour and Repute : And that Member whose designe is Honour, endures not that which is bent upon Wealth and Riches; The Lusts of Man (even like contrary windes) they rage and swell one against another, only whilst they warre against the minde, they admit a league; they are all like those wicked Citizens

Luke 19. 14. (in this they agree) *We will not have this Man reign over us.* The Law of the minde shall not Rule, Regulate or order us; so that, as Saint James hath taught us, even hence are Wars and Contentions, because our Lusts fight in our Members.

Eccles. 10. 7. *I have seen* (saith Solomon) *Servants on Horses, and Princes walking as Servants on the ground.* That fight of Solomon, is indeed that which the minde and Members differ and war about; for the Members, they, though Servants, would be on Horses; Yea, they would have the minde, though their Prince to walke and waite upon them. And this is apparent from the words next following in the Text, for that which Saint Paul complaines of, (though it

it beare the name of a Law) himselfe *Serm. 1.*
sheweth was flat Tyranny; for the
Members endeavour to make even a
very slave of the minde---I see a
Law in my Members warring against
the Law of my minde, and *leading*
me Captive unto the Law of sinne
which is in my Members, *leading me*
Captive. Nothing will content the
Members, unlesse they may captive
and enslave the minde; and for this
I am confident, there are very few of
us, but may finde in our soules,
even an experimentall prooffe.

For, what Passion can you imagine
in the soule, which whilest it is pre-
dominant, expects not from the
minde, what service and assistance
soever it shall please to challenge,
yea the minde must leave all, and
give diligent attendance to it one-
ly?

. Is the soul of any of us enflamed
with Malice, & the thirst of Revenge?
Is there a *Mordecai* whom we sto-
mach, and will have removed from
the Kings gate? doth not this Passi-
on sollicite the minde, to contrive the
meanes, and to lay the plot how this
cruelty

Serm. I. cruelty may be satisfied? Yea, is not the Court full of terror and disturbances? Is not the minde a restless wretch? Is she not perpetually vext and molested, unlesse she passe what Bill soever this Tyrant in that behalf shall present unto her?

Or, suppose Covetousnesse and desire of gaine to be predominant, can the Minde be quiet? will this passion be satisfied with either Reason, or Conscience, or any manner of Moderation?

Acts 5. So Religious was the Princely part, and so devout was the Minde of *Ananias* and *Saphira*, that in Judgment and Piety, they thought all they had but a competent Oblation for the Lords service: But when their Members and covetous affections began to mutiny, when the feare either of future want, or the Carnall and Covetous thought that they had promised too much; when these began to bussell and gather head, when these had raised a Tumult and Combustion in the soule; The poore distracted Minde, even against Honour, Conscience, yea to her own undoing

is

is forced to repeale what she had be- *Serm. 14*
fore enacted: and though no less then
the robbing of God was concerned in
it, assent she gives to their violent im-
portunity. And therefore very lively
is Saint Pauls expression, *I see a*
Law in my Members, leading me
Captive to the Law of sinne. Nothing
can or will content the Members:
No Law, no Peace, unlesse they may
lead the minde Captive, and make
her the Sovereaign become a slave
unto their Lusts. Passe we therefore
to the third considerable, *viz. Whe-*
ther it be not damnable Rebellion to
disobey or resist that part which
God hath invested with this pow-
er?

3. Of Rebellion indefinitely, Sa-
muel hath said, it is as the sinne of
Witchcraft, a sinne most abhomin-
able before God. Nor indeed have I
yet met with any, who question the
guilt or *Damnability* of this crime,
no one (for ought I know) all men in
this agree: That which is indeed
Rebellion, is a crying sinne, and a
most damnable designe; all the dif-
ference and doubt is, what indeed
Re-

Serm. I. Rebellion is, and what that power is which is damnable to resist.

I must not forget that my Text is between the Mind and the Members, and that Rebellion at this time concerns me no farther, but only as it respects the outward and the inward man, the Monarchy and Government of every regenerate and good soule.

Now for the better stating and explicating of this, I have observed from Scripture, that every Jarre, Warre, and opposition is not Rebellion; for Rebellion, it was not for the Kings of *Judah* and the Kings of *Israel* to wage warre against each other; Rebellion it is not for Subject to contest with Subiect, neither is it a Rebellious act for the Sovereigne to Tyrannize over, and oppresse his people.

For as by Scripture phrase, I am warranted to speak, Rebellion is ever the opposing of some higher power, and in speciall of that power which by the Ordinance of God, they (who Rebell, oppose and resist) are bound to obey and suffer under; so that it
is

is an act of Rebellion to withdraw *Serm. I.*
from, or stand against that power,
under which, till some difference,
distaste, opportunity or grudge arose,
we ever held our selves bound to
live and to be governed by.

For, let the ground of *Israels* Re-
volt from *Rehoboam* their naturall
King be what it may be, (sure I am)
when they so did, the Scripture saith;
Israel rebelled against the house of Da- 1 King. 12
vid: Let the case be what it may be, 19.
when *Edom* deserted *Judah* and
made a King over themselves, the
Spirit of God saith, *Edom rebelled* 2 Chron.
from under the hand of Judah; yea, 21. 8.
and albeit some countenance the fact,
and seeke by a Religious pretence to
warrant the attempt, yet when the
Cittizens of *Libnah* turned from
their lawfull (though Idolatrous)
King *Jehoram*, the Scripture phrase
in the *Geneva* Translation is, *Then* Ver. 10.
did Libnah rebell: whence to me it
seems very cleare, that we are bound
under perill of Rebellion and the
guilt thereof, to obey or suffer
under that, whether it be Part, Per-
son or Faculty, which God hath in-
B vested

Serm. 1. vested with the power of giving, or prescribing Law unto us.

And indeed, if you please to rely upon the *Geneva* Translation; I then needed not to have thus wheeled about; for though our last Translation read it, *I see a Law in my Members*, Warring against the Law of my Minde, it is there said, *I see a Law in my Members* Rebelling against the Law of my Minde. And indeed, from the premised instances it seemeth very cleare, that all Warre against that power which ought by Gods Ordinance to be obeyed, is indeed Rebellion.

Rom. 14. 23. Saint *Paul* hath delivered it as a rule beyond exception, *Whatsoever is not of Faith is sinne*. Now that sinne (if deliberately done) cannot but be *Rebellion*: for, Faith being in that place no other thing then the Law of the Minde, then the Judgement of Reason and Conscience; Faith being in that Text no other thing, but the Order and Direction of the *Supreamest* power; for a man not to do according to these directions, not to Obey and be Ruled

Ruled by the *highest* Commander in *Serm. I.*
the Soule; for a man not to submit
to the Minde, which is to him Gods
Vicegerent, is indeed to Rebell at
once, both against God, and his Hea-
venly Ordinance.

And in this respect, it seemeth to
me, that God in Holy Writ, doth so
oft call sinning *Israel*, a Rebellious
people; a people who would rather
be led by their own lusts, then by his
Law; by their own affections, then by
their own minde:

Ezek. 2. 3. *Sonne of Man* (saith
God) *I send thee to the children of
Israel, to a Rebellious Nation that hath
Rebelled against me.*

They in Gods esteeme, Rebelled
even against him, against God him-
selfe, who would neither submit to
that power which God gave his Pro-
phets, nor yet to that wherewith he
had endowed their mindes, for the
due ordering of the Affections, Acti-
ons, and endeavours of all turbulent
and inferiour Members.

Gal. 5. *The Flesh lusteth contrary
to the Spirit, and the Spirit contrary
to the Flesh.* Flesh and Spirit, Minde

Serm. I. and Members, they are ever contrary and one against the other. Warre (as will appeare in the next point) will ever be between them, for their deeds and their designs are contrary. But as I never read, neither can conceive, that a King compared to his Subjects can *be a Rebelle*: So neither do I conceive it imaginable, how the Warre waged by the Minde against the Members, can be Rebellion; nor on the contrary, how that which they raise against the Minde, can possibly be any other: For between Superiour and Inferiour, there cannot possibly be a Warre waged, but Rebellion it must be, and how the higher powers can be guilty of this crime, I am yet to learne. Whether then it be in the body Politique, or in the naturall Politie and Order, of every particular, every soul must be Subject to the higher, or as the Originall, *the super-excelling power*: As the Subjects to the King, even so at least must the Members be to the Minde; which to make the more cleare and evident, we will passe to the last considerable, and that is *the Result*

Result or Resolution of a Christian, Sermon. 1.
viz. Whether a man ought to be
 guided by his Minde, or by his Mem-
 bers: yea, whether a man is not
 bound in Conscience to Warre a-
 gainst the lower and inferiour of
 them.

--*Si vis, lumine claro cernere verum,* IV.
Gaudia pelle, pelle Timorem. Boetius l.
 1 m. 7.

He who would walk as a *childe* of
 the light, and would clearly discern
 truth from error, must (as *Boetius*
 well admonisheth) clear his soul of
 the thick mist of passion, neither Joy,
 nor Feare, nor Hope, nor Grief, nor
 any other affection may sway, or be
 predominant in the soul: For,

Nubila mens est, victaque frenis
hac ubi regnant. ibid.

The minde is clouded, hood-wink'd,
 yea as the Law of the Members
 would have it, the minde is *Cap-*
tivated and inflav'd where these
 reigne.

Medea in the Poet confest the Law

Serm. I. of the mind shewed her good things, yea the better way, --- *video meliora proboque*, I see and approve whats best; but such was the violence of her members, such the confusion of her enrag'd affections, that she concludes (*Deteriora sequor*) not with better minde, but with her violent and over-powerfull Members.

Mat. 27.
24.

Pilate at the arraignment of our blessed Saviour protested, that according to the Law of his Minde, his Judgement, his Conscience, he saw nothing worthy of death in him; yea he called for water, and washing his hands, said, *I am innocent of the blood of this just man*. And yet for all that, rather then the people should want a Sacrifice, rather then endure those terrible things which his troubled affections and passions present unto his minde, in despite of Minde, Law, or Conscience, he doth (not as his Judgement, but) as his Fears command to please the many, he delivereth up the *Innocent*. And indeed from hence, even from the Law of the members it is, that such there are of whom

whom the Prophet complains, *Who Serm. 2.
call evill good, and good evill, which* Esay 5. 20.
make darknesse light, and light dark-
nesse, who call bitter sweet, and sweet
bitter. In these sad times of distra-
ction, wherein the dearest things we
have, our goods, our lives, yea our
minde, our Consciences are at stake;
It behoves every of us sadly, and se-
verely to consider, what is and what
hath been the maine principle and
direction of all our present Actions;
Whether the minde or the members,
whether judgment or passion, whether
Conscience, or only carnall, sinister
and by-ends? I do verily believe, there
never were more bitter conflicts then
now there are between Mind & Mem-
bers, between Flesh and Spirit; yea
it is to be feared, the Mind, that is,
the Judgement, Reason and Consci-
ences of too too many of us, are so
overwhelmed and hurried on with
violent passion, rash engagements,
and resolute exorbitances, that it
will be very hard to re-inthroned the
Prince, and to set the Minde againe;
where God hath placed it; very
hard to dispossess the soule of those,

Serm. 1. which without all peradventure are truly Malignant, and evill counsellors; such as will do all they can to keep back all saving, peaceable, and sound intelligence; for such without all doubt, is the endeavour and Law of our insinuating and Tyrannizing Members: Nothing will they relish, but private Interest.

The Law of the Minde of old was, *Give unto Caesar the things that are Caesars, and unto God the things that are Gods;* The Law of the Members is, let us make him like one of us, and as for God vote him incapable of any property. The Law of the Minde was, *That even for well-doing we should patiently suffer;* The Law of the Members is, that we suffer nothing which we can resist. The Law of the Minde did run thus, *It is a snare for a man to devour that which is sanctified, or that which is Holy;* *Prov. 20.* But the Law of the Members pronounceth (as *S. Peter* did sometime in a dreame) that things are common, though they appertaine to Heaven: The Law of the Minde was, *After the vow enquire not, that is, be assured*

assured, what is once vowed to God, *Serm. 1.*
no after-thoughts can disanull: The *Heb. 13.*
Law of the Members is, such vows
were superstitious Acts, and we may
convert to other use, what in piety
our forefathers gave unto their God.
The Law of the Minde was, *Obe*
those that are set over you, that is, saith
Hemingius (who was no Papist, nor
suspected) *the Pastors and Governours*
of the Church; The Law of the Mem-
bers is, ye shall be so far from obey-
ing, that ye shall vow the extirpati-
on and their rooting out. By the Law
of the Minde Bishops and spirituall
overseers they are bound *to watch o-*
ver, and to give account for *souls*,
but by the Law of the Members,
Ghostly Fathers may not command
their children, nor may they who are
bound to give an account, passe any
binding sentence without *lay-appro-*
bation: Yea whereas in all former
Reformations, the Law of the Minde
ever was, that the better forme actu-
ally should be, before the worse were
put away: The Law of the Members
is, that we sweare to extirpate what
we have, before we can so much as

Serm. I. conjecture what shall be. Nor indeed can I imagine what other guide, or what other Law, but the Law of the *Members* steereth, and directeth those pens and tongues, who under the Vizard of Popery, strive to make odious all exterior piety; who for the better *Liberty* of the *Subject*, have lately Printed, and by an Argument *è concessò* claimed, that 'tis more lawfull by Scripture to put away a perverse wife, then to Rebell against a *Tyrannous Prince*; yea that there is a necessity both in *Charity*, and *Conscience*, for that man and wife to be divorced, whose dispositions naturally disagree; who cannot live lovingly and quietly together; yea it hath now past the presse for a *Popish Practice*, to make a Sermon upon a Text. I should tire both you and my self, should I follow those, who thus follow the extravagancy of their *Members*, the rancor, violence and exorbitance of their passions.

Doctrine
and Discipline
of
Divorce:
a book dedicated
to the P. and
A. Assembly

Plutarch in his Tract of Superstition tell us, there was one *Tyribastus*, who, when he should have been apprehended

Prehended by the *Persian*, drew his *Serm. 1.*
Cemiter, and (as he was a valiant
 man of his hands) defended himselfe
 valiantly; but as soon as they who
 came to lay hands on him cryed out,
 and protested, that they were to at-
 tach him in the Kings name, and by
 Commission from his Majesty, he laid
 downe his weapon aforesaid imme-
 diately, and offered both his hands
 to be bound and pinioned.

An example strongly convincing
 me, that even the Law and light of
 Nature, were it not clouded with
 carnall and perverse affections, even
 that glimmering light were enough
 to teach the minde, that resist we
 may not against Gods Ordinance..
Tyribastus threw down his Cemiter,
 and apprehends in the very name
 and Authority of a King, a Majesty,
 and Reverence not to be resist-
 ed.

The very *Pagans* whose Gods were
 Idolls, yet for as much as in their ap-
 prehension they were as Gods, of
 those *their Temples* they were such
 venerable estimators, that what they
 fought to have secure indeed, they re-
 pos'd

*Patricius
 Sincensis.
 l. 8. Tit.
 pict. 15.*

Serm. I. pos'd it in their shrines. Thus did *Alexander* (that great Commander) who in the Temple of the Sun in *Sicily*, laid up a great treasure; and one *Cliftenes* a most noble Greek, fearing the plundering of his estate by Tyrants, laid up his Daughters dowry in the Temple of *Juno Samia*, and till this very day among learned Christians it is determined Sacriledge; *Non sacrum de sacro tollere*, to steale from an Holy place a common and an Holy thing. This I am sure was and is the Law of the minde.

But the Law of our Sacrilegious and ungodly Members is such, that it will not allow, no not to God himselfe a *Property*, nor the Church to be a Sanctuary for its own goods: like the Roman Pagan presidents, they seem to professe the Sonne of *Mary* unworthy to be served in costly vessells, making all holy things so common, that they are now become *primi occupantis*, catch that catch may; The ready way to provoke God (if not already so far incens'd) to give such over even to a reprobate mind; that is, to follow the Law of the Mem-

Members, which undoubtedly will *Serm. I.*
at length bring even to the gates of
death.

Ecclef. 18. 30, 31. *Go not after thy
Lusts, but refraine thy selfe from thine
Appetites, (for) if thou givest thy soule
the desires that please her, she will
make thee a laughing stock to thine
enemies that maligne thee.* The rea-
dy way to captivate the Mind, and to
bring its Sovereignty under the pow-
er of Malignant enemies, is, to give
way to thy Lusts, and to let the Mem-
bers prescribe a Law unto thee; let
them but have their desires, and thou
shalt soone be made a laughing-stock
to thy enemies round about thee: It
is very likely, as the Devill to our
Saviour, thy Members may promise
thee a condition most glorious: *All* *Mat. 4. 8.*
*the Kingdomes of the world, and the
glory of them will I give thee;* That
is, all possible content and Ho-
nour: But if thou once fall down and
worship, if thou wilt suffer thy Minde
to prostitute, and yeild up it selfe un-
to the Members, they will soon (in
stead of a glorious state) bring thee
to an ungracious servitude. They will
not.

Serm. 1. not allow thy Minde a Negative in any thing, for the ambition of sin^{ne} is, to *reigne* in our Mortall Bodies.

What then must the Minde do? without doubt Warre it must; for as therefore the Inferiour may not Warre, because it hath a superiour to appeale unto, even so on the contrary, for as much as the Minde is the supream: Warre she may, yea Warre she must against the Members, for she for them, not they for her, must be accountable to God.

Ever since the dayes of *Job*, it hath passed for a rule, *The life of man is a warfare*, and ever since the Prophet *Micha's* time, it hath been delivered as a Caveat, *A mans enemies are those of his own house*. Now the Generalissimo, or chief commander in this War, it hath ever been the regenerative Wind: The Minde of man (even in all ages) hath been entrusted, yea commanded to this Warre, commanded to charge upon, to subdue and reduce the Members.

The weapons of our Warfare (saith Saint

Saint Paul) are not Carnal, but *Serm. 1.*
mighty through God. Ask you what to *2 Cor. 10.*
do? It straight followeth, *To the pul. 4, 5.*
pulling down of strong holds, casting down
imagination, and every high thing
that exalteth it self against the know-
ledge of God, and bringing into cap-
tivity every thought to the obedience of
Christ.

A larger Commission was never
granted then the Regenerate minde
hath; For should the Members Ga-
rison themselves (as they too oft do)
within the *strong works* of Ambition,
Pleasure, profit, she is (even by him
that is able) promised relief enough
even to the pulling down of those
strong holds; nay she may not leave
so much as an imagination, nay, *not*
any thing that exalteth it selfe against
the knowledge of God.

Yea what power can be desired in a
Commission, which she hath not?
To lead Captivity Captive power she
hath, for to the obedience of Christ,
she is bound to bring into Captivity
even *every thought*: Power over life
and limb she hath, for saith our Sa-
viour, *If thy right hand offend thee,* *Mat. 5. 19.*
cut 30.

Serm. I. cut it off; if thy right eye offend thee pluck it out. Power she hath to afflict, to kill, yea to put her enemies and Rebels to the most not onely painfull but most shamefull death.

Col. 3. 5. Mortifie your Members which are upon earth, yea not only so, but our Flesh, Affections, Lusts, they must

Gal. 5. 24. be Crucified. They must, because they have been Traitors and Rebellious, be put not only to death, but to a shamefull death; not only must we mortifie but crucifie the Members. And indeed, till the Minde shall thus doe, we can neither look for peace nor truth.

Affectus corrumpunt Intellectum.
As Bribes blind the wise, even so the Affections and Members they corrupt and pervert Judgement. As *Iustine Martyr* of old, *Scimus quosdam ad iracundiam suam evangelium pertrahentes*, observed, that some made the Gospell to be suitable to their furie, even so nothing must be truth; nothing must passe for good or godly, nothing must men make conscience of, where the Members, Lusts and Passions are predominant;

nothing may such a Minde passe, either for Law or Truth, but only what liketh and pleaseth them. *Serm. 1.*

And as no Truth, even so no Peace, where there are ruling Members; ruling Members being ever as Turbulent to the Minde, as ruling Elders will prove unto the Church. And therefore if whilest yet we may, see we will what belongs to our peace, resolve we must to submit to the Ordinance of God; to bring every thing under that Obedience, which he hath made the *supream*; that is, the Subjects to their King, and the Members to the Minde. So shall we enjoy unity of Spirit in the bond of peace, so shall we indeed be (as *S. Peter* speaks) *1 Pet. 2. 9.*
A chosen Generation, a royall Priesthood, an holy Nation, a peculiar People.

Perchance some may dreame, unlesse the Members may have power to curbe the Minde, the Minde as *supream* may with all impunity oppress and destroy the Members; whereas indeed, so fearfull vengeance as for the *supream Offender*, there is none treasur'd up. For as those blessings
which

Serm. 1. which are the immediate issues o
 Gods owne hands, are far more ex-
 cellent then those, which by ordina-
 ry meanes are conveyed to us; even
 so those wretches, those misereants,
 which God hath reserved to his owne
 immediate punishing, those of all
 creatures are most miserable.

Isa. 30. 33. *Tophet* was ordained of old, *Yea*
for the King it was prepared; The
 King who because *Supream* can in
 this life have *no Avenger* for him,
 (witnessse Gods truth, though his
 Subjects use no other then right
 Christian weapons, prayers and
 Teares) there is torture enough pre-
 pared. And indeed, look but into
 our own breasts, we may find conje-
 cture enough of this severity, for
 whoever as the Apostle speaketh is,
 'Αυτοκαίνας, self-convicted, who-
 soever is, as the Poet renders it, *sur-*
do verbere casus, lasht with the sting
 of an invisible whip; whosoever is
 as *Jeremy* told *Pasbur*, he should be
Jer. 20. 4. *Magormissabib*, a terror to himself:
 This bosome-vengeance, this secret
 and private Executioner, as it is up-
 on the Supreamest power, so is it the
 se-

severest torture. And therefore it *Serm. I.*
highly concerns the Mind to preserve
it self, and to order according to
Gods Law, the motion of every Mem-
ber. For the power of Law and War
it is in the Supream, and that is the
Mind, and therefore the Members
must have no other but her Law; she
from God, and they from her must
take their Government. So shall
men be able to give God the glory,
and to suppress that unnaturall
Warre which sinne fomenteth in the
Members.

Rom. 6.12. *Let not sinne reigne in
your mortall bodies.* Whosoever gives
law unto us; it is he that reigns over
us, unto what member or lust soever
we yeild to obey, that's our King,
that's our Governour, ambition, lu-
xury, covetousness, malice, these are
they which would reign, these are
they which would give law unto us;
but I have abundantly shewed you,
it is the minde, and the minde only,
which God hath entrusted with this
power, not sin under any pretence of
law whatsoever; but the regenerate
minde is that must reign over our
mortall

Serm. 1. mortall bodies, not the law of the members but the law of the mind is that we must hold to; yea for this law we must warre, in defence of this law we are bound even to dye the Death.

1 Cor. 9. 27 *So fight I, saith Saint Paul, not as one that beateth the Aire, but as one who had a real enemy to subdue, for it streight followes, contundo corpus meum, I beat, I chastise, I bruise my body; he would rather live upon bread and water, then suffer his members to give law unto him. And indeed this is the fight, that good fight we are all to finish; this that fight, in which striving we must resist unto bloud every imagination, every thought, every desire, lust, or act which exalts it self against the knowledge and law of God. This we are to bring under, this we must lead captive, for not a member can go to heaven, which doth not orderly follow the minde thither. In a word, to conclude all, It is an Observation amongst controversiall Writers, and too true, That when mens affections and members do frame Opinions, and pass Lawes, men are much more earnest in defence*

ce of such errours, than are sober *Serm. I.*
ristians in the maintenance of
at the minde and solid judgement
oposeth to them : there is no dili-
gence, no care, no means wanting in
the pursuit of that which the affecti-
ons and *members declare expedient.*
And indeed, in this my hearts desire
the mindes of us all should be in-
structed by our common enemy, that
to follow with more earnestness
the warre and duties which God re-
quireth we should manage against
the rebellious members ; so shall
God of his mercy then give grace un-
to the minde, that it may *subdue the*
members, that so the whole man may
from this his Militant Kingdome of
this race, be translated and advanced to
the Eternall and Triumphant King-
dome of Glory, and that for Christ
Jesus sake, the only King, without re-
bellious members : To whom with
the Father, and the Holy Spirit, be all
honour and Glory now and for
ever. *Amen.*

Sit Deo omnis gloria.



THE
GRAND CONSPIRACY
OF

Jewes against their King.

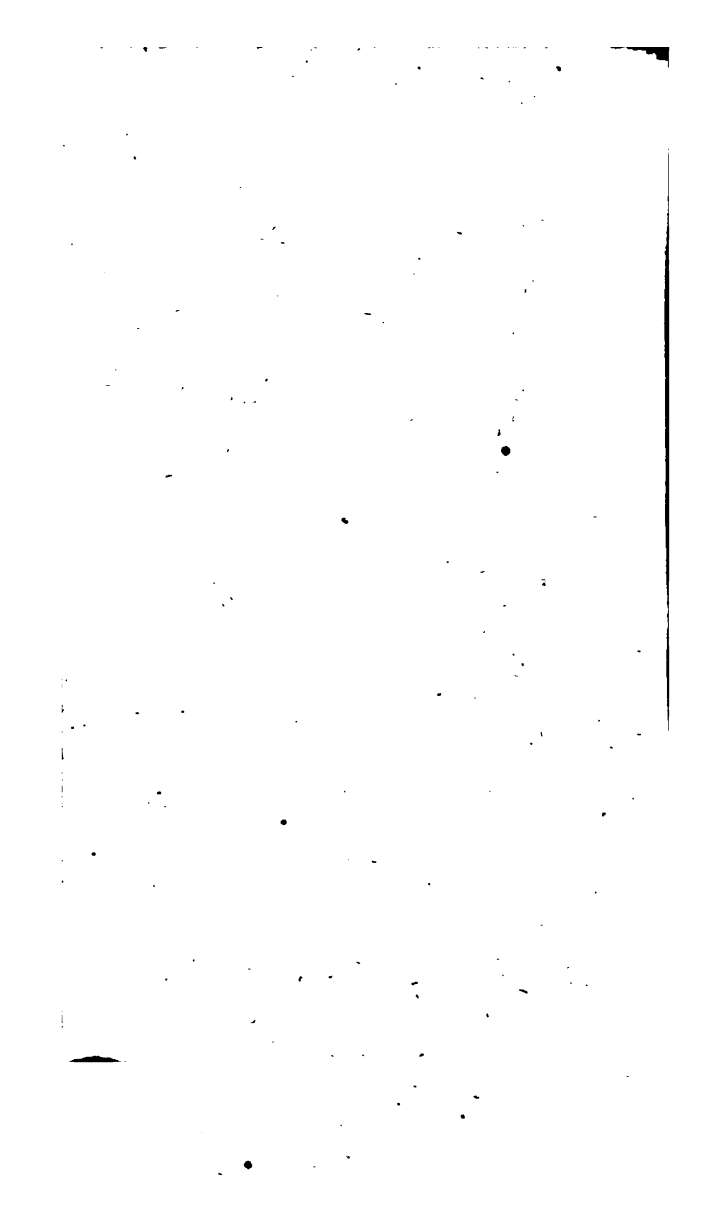
A Sermon preached in
August 1647.

ROM. 5. 7.

*Scarcely for a Righteous Man will one dye,
yet, peradventure for a Good Man some would
dare to dye.*



L O N D O N,
Printed by J. G. for R. ROYSTON,
at the Angel in Ivie-lane, 1653.





S E R M. II. Preached 1647.

JOHN 18. 36.

Jesus answered, My kingdome is not of this world; if my kingdome were of this world, then would my servants fight, that I should not be delivered to the Jewes.



Our Blessed SAVIOUR, Mat. 2:
Born King of the Jewes,
 is in this Chap. brought
 in question for his life,
 accus'd, arraign'd, and
 condemn'd for the defence of his
 Birth-right. A dangerous thing (it
 seems) to be born a King. But yet be-
 hold, he hath a *Personall Treaty* for
 it, and that not in *Pannos*, but in the
 City Royall he is brought before *Pi-
 late*, to whom, even in *Jerusalem*, as
 my Text tells you, he put in this an-
 swer, *My kingdome, &c.*

In the words are here two gene-
 ralls : C I. An

Term. 2. I. An Assertion, a *kingdome* I have, but *my kingdome is not of this world*.

II. The Proofof this Assertion, *If my kingdome were of this world, then would my servants fight, &c.*

i. Of the Assertion, a *kingdome* I have, but *my kingdome is not of this world*.

That Christ had and hath a Kingdome, this the very first particle in his answer doth imply, *Regnum meum*, my Kingdome; now a Kingdome there must be, in which he hath a property, or else he could never have said, *My Kingdome is not of this world*, and again, *If my Kingdome were of this world, then would my servants fight*. And indeed thus Pilate understood him, for in the verse immediately following, *Pilate replyeth, Art thou a King? Yea in his Condemnation Pilate thus testifieth of him, Iesus of Nazareth the King of the Jewes.*

A King he was, and a King of the Jewes too, for, *Tell the Daughter of Sion, Behold, thy King cometh unto thee meek, and sitting upon an Asse.* The King of Syon, a meek King, and this

this was indeed his ruine; for a meek *Serm.2.*
 King is no fit King to be King of
 Jewes. Had he come to *Sion* as a Lyon
 of the Tribe of *Judah*, had he come
 in Fury, had he manifested his po-
 wer in the confusion of some thou-
 sands of them, then he should have
 been King; then *Grande*es as well as
 the Boys would have cryed out; *Ho-*
sanna in the Highest. But if he come
 without *his Militia*, if he come meek
 and sitting upon an Ass, if he be
 content for the peace and happinesse
 of his people to make himself a Sacri-
 fice, to vaile his Majesty, and lay by
 his Scepter: Then, *as if he were in a*
condition not fit to governe, they ap-
 prehend his person, *Declare* against
 him, and though they can prove
 nothing, they deliver him up to be
 judged by a *Forraigne* power. So
 that, what we sometimes said of a
 neighbour King, that he was *Rex*
Gallia, but not *Gallorum*, King of
France, but not of French men: Even
 so might our blessed Lord and Ma-
 ster say, he was *Rex Mundi*, *sed non*
Mundanorum, He was King of the
 world, though not King of the men

Serm. 2. of this world; a Kingdome he had, but saith he, *My Kingdome is not of this world.*

Now for the better explication of this assertion, we shall proceed by these three degrees:

1. The Kingdome of Christ is over this world.

2. Christ hath a Kingdome in this world.

3. The Kingdome of Christ is not of this world.

First, *The Kingdome of Christ is over this world.* Psal. 99. 1. *The Lord is King, be the People never so impatient.* The Lord is King, even our blessed Lord and Saviour, and that not only as God, but even as man also. For being it is said that *All power is given to him both in Heaven and in Earth;* Cleare it is that he hath, and that he hath as Man too, power and dominion even over the whole World. For being it is said, *All Power*, the Power of Sovereignty and Dominion cannot be exempted: And, being it is said, *All power is given*, This shewes in what capacity he hath this power, to wit, in

Mat. 28.
18.

in that by which he is lower then the *Serm. 2*
 Father, in that by which he is made *Iſay 49.*
 capable to receive *ex dono*, to take of
 gift, in that by which he is become
 the Saviour of the world. So that
 indeed the ſame perſon, who was the
 Saviour, he is alſo the Sovereaigne of
 mankind.

And this may not improbably
 teach us, that Kings, his Vice-gerents,
 they are proportionably *Saviours*, as
 well as *Sovereignes*, nurſing Fa-
 thers as well as potent Princes: So
 that to withdraw from the protecti-
 on of a Sovereign, it is to deſpiſe and
 throw off a Saviour. He who was
 the Saviour of the World, he is alſo
 King of Kings, & as *S. Paul* ſpeaketh,
The only Potentate. And he under *Tim 6.*
 whose wings we have been ſecularly
 ſafe, let the ſad want of him now ſay,
 it was *Chriſtus Domini*, The Lords
 Anointed, the only Potentate, the
 only ſupream Governour of this
 Kingdome.

Or, take the point thus, Is it ſo
 that he whose Kingdome is not of
 this world, hath for all that, Power
 and Dominion over all the King-

Serm. 2. doms of the world? Maugre then all the designs, plots, jealousies and feares, that Devill or Man can set on foot; Our Lord the King shall reach his end, *Our Lord the King shall break their Bonds in sunder, and cast their Cords from him.* For to him all power is given.

Ps. l. 2. 3.

Mat. 27.
64.

Indeed if in the perusall of the Gospel, we should stand to observe the *Industrious Malice* of his Enemies, we shall finde their plot and designe was, *even roote and branch to cut him off*; they endeavoured to kill him with *Shame*, and to bury him with *Infamy*: For when as a Malefactor they had put him to death, their greatest care and thought of heart was, to prevent his Resurrection. And therefore their great suite to *Pilate* is, *Command that the Sepulchre be made sure.* Rebels are afraid of a King, though he be in His grave.

And indeed they had cause so to be, for though his Kingdome was not of, yet I have shewed unto you it was over this world, over *their Designs*, over *their Plots*, over *their Malice*;
in.

in so much that you may reade, that *Serm. 2.*
very stone which they rejected, it
became the *corner* stone; And that
very Sovereigne, whom they *ignomi-*
niously laid in the grave, and thought
to secure by Soldiers, he had (witness
those very Soldiers) a *glorious Resur-*
rection, so that indeed there is no
contesting against Sovereignty.

As the Kingdome of Christ is over
This world, even so Christ whose
Kingdome is not of this world, yet
hath a Kingdome *in this* world.

If you peruse the Gospell, you can-
not but finde that even then, when
the Major part, and prevailing party
was most against Him; even then,
this Sovereigne had some *Loyall Sub-*
jects, he had in his lowest condition
some, who thought timerously, yet most
cordially stuck unto him; so that he al-
way had a Kingdome, even in this
world. And this is apparent from that
last solemn prayer of his, where when
he prayed for these, for these who
were Loyall and true of heart, his
Petition runs thus, *I pray not that thou*
shouldst take them out of the world; *John 17.*
Out of the world he would not have *15.*

Serm. 2. his Subjects taken, for though *not* of the world, he was resolved and doth to this houre preserve a Kingdome *in this world*.

And this the *Jewes*, his Adversaries, did too well perceive, for such was his *goodnesse*, such his *meeknesse*, such his *charity*, that he did indeed draw all men after him.

Math. 19. Whilst he was yet at liberty, and the people might have accesse unto him, they flocked unto him from all places, and *he healed* them; Multitudes followed him, and he without respect to what part they tooke, touched and cured such as came unto him. In so much that his Malignant persecutors are not ashamed to vote what was done, *digito Dei*, with the finger of God, to be done by Beelzebub the Prince of Devills: not ashamed to say, *If we let him alone, all men will believe on him*. If we let him alone, the people will leave us; if we let him alone, he will recover his Throne; if we let him alone, what will become of us? So apparent it was, even to his Jewes, that he had a party, that he had a Kingdome in this world.

And

And indeed a Kingdome he hath *Serm. 2.*
in this world, a Kingdome whereof
it concerns every one of us to be a
Subject; for those only who have
been *Zealous* of his Lawes, and *Loy-*
all to his person, Those only are
they, who shall sit upon Thrones,
those they who shall reign with him
hereafter.

Indeed we have now amongst us a
Generation of Saints, who reckon
much upon that old *Millenary* error,
who believe *those thousand yeares* are
now approaching, in which the earth
shall abound with peace, plenty,
pleasure, in which the Saints shall
reigne, rule, and enjoy what ever
their Souls lust after, in which Christ
shall descend, and manifest that he
hath a Kingdome in this world. And
unlikely it is not, but the conceit of
this *Epictorean* paradise may be a
cause that many run such mad cour-
ses as they do, confidently believing
they shall presently have a Kingdom
in this world.

Job 19. 25. I know that my redee-
mer liveth, and that he shall stand at
the latter day on the earth. Now if it

C 5. must.

Serm. 2. must be the last day before our Redeemer shall manifest himselfe, and stand upon the earth; Or if as it is,

Acts 3. 21. *Heaven must receive him, untill the times of restitution of all things:* How then can he be a thousand years with his Saints upon earth, before the last day? Yea how can he be expected to live upon the earth at all, whose last comming is described to be not on the Earth, but in an higher Element?

1 Thel. 4. 16. For, *The Lord himselfe shall descend from Heaven with a shout, with the voice of the Arch-Angell, and with the Trumpe of God,---And then observe the sequell---The dead in Christ shall rise first, then we which are alive and remaine shall be caught up together with him in the clouds to meet the Lord---*Observe, where not below, but in the clouds; not on the earth, but in the Aire. We shall be caught up to meet the Lord in the Aire; and then lest peradventure it might be thought he would descend lower, and live upon the earth with us, it immediately followeth, *And so shall we ever be with the Lord.*

Verse 17.

As Loyall Citizens to entertaine
their

their long absent King, put on their *Serm. 2*
best robes and go out to meet him :
Even so when Christ the King of
glory shall returne, all who have been
Loyall Subjects, all who have been
obedient Christians, all who have
faithfully kept their Allegiance to
this Sovereigne; all such they shall
be caught up in the clouds, they shall
go out to meet the Bridegroom, yea
they shall ever be with the Lord their
King.

Rom. 8. 17. *If so be that we suffer
with him, we shall also be glorified with
him.* Those who have stuck to their
King in his low condition, those who
have been content to suffer for him,
those who looking upon his bitter
sufferings, have been moved by so
patient an example to suffer with
him, these also shall fare as he fareth,
they shall be glorified with him.

Mat. 19. 28. *Verily I say unto you
(saith the King in my Text) ye which
have followed me in the Regeneration,
ye who for my sake have been Seque-
stred from Houses, Lands, and the
comfort of wife and children--When
the Son of Man shall sit in the Throne
of*

Serm. 2. of his glory (then) ye also shall sit upon twelve Thrones. The King hath a special eye upon his suffering Subjects, he is resolved to bring them to Honour, resolved, when he is upon a Throne himselfe, to enthrone them also.

Whereas then our Saviour and Sovereigne told *Pilate*, that *His Kingdome was not of this world*, yet you see most apparently, he hath a Kingdome in this world, he hath Subjects whom he doth most dearly tender, such whom he doth intend shall sit on Thrones and reigne with him.

But for such a Kingdome as our new Saints imagine, for such a time, in which all power shall be given unto them, and they shall rule as Kings upon earth; that our King in this world hath such a Kingdome, cannot I conceive, stand with this next position, — *My Kingdome is not of this world*. My Kingdome is not after the guise, pomp, and manner of this world.

Now for the better explicating of this maine point, we shall consider of
this

this proposition, according to the *Serm. 2.*
double acceptation of the prepositi-
on, *ex, de, of, from.*

1. My Kingdome is not *de mundo,*
Not of this world.

2. My Kingdome is not *ἐκ τῆς κοσ-*
μοῦ, From this world.

First, My Kingdome is not *de mun-*
do, Not of the world.

There is a great deale of difference
being of the world, and *in* the world.
Abraham, Isaac, Jacob, and all the
Holy men in those dayes. *Peter, Paul,*
Nathaniel, and all the Saints of their
time; these were as much in the
world as *Cain, Esau, Manasses, Ju-*
das : Christ himselfe was as much *in*
the world as any sinner was, but *of*
the world neither they nor he were.

In the world, then are all those
who live in the world, whether good
or bad, whether *Rebellious,* or *Righ-*
teous : But of the world those only
are, who conforme themselves unto
the world; for as it is one thing to
live *in* the Flesh, and another worse
thing to live *according* to the Flesh : *Rom. 8.*
Even so it is one thing to live in the
world, and a far worse to live *ac-*
ording

Serm. 2. ding to the world; for as they who live *according to the flesh*, deny nothing to themselves which the flesh requireth, but satisfie their lusts in the desires thereof: Even so, such as live according to the world, such who are men of this world, they so live unto it, that they know *no King but the world*: For, they will obey nothing, professe nothing, defend nothing, but what pleaseth the world; Let their King be never so much vilified and dishonoured, let him be assaulted with Swords and Staves, let him be arraign'd, condemn'd, and nayled to a Crosse; The men of this world they are resolv'd to hold their owne, they are resolv'd they will not part with their Interest for his Honour.

Whereas then our Saviour and Sovereigne tells *Pilate*, *My Kingdome is not of this world*: The meaning of this expresseion cleerly is, my Subjects are not men worldly minded, my Kingdome is not of such who are wedded to the world. As if he had thus sayd to *Pilate*,-----Whereas I stand here accus'd for the affectation
of

of a *Crown*, and for being no friend *Serm. 2.*
to *Cesar*; the truth is, there need be
no such jealousies, or fears of me, for
nor do I or mine affect such a King-
dome as he hath, *My Kingdome is*
not of this world. My Kingdome is
not of such, who study either for the
Honour, the Pleasure, or the Profits
of this world: My Kingdome is only
of such, who prefer me their *King*,
even before *themselves*: My Kingdom
is only of such; who as *I my selfe*, by
patience and sufferings make their
way to glory...

*Mat. 16. 24. If any man will come
after me let him deny himselfe. And
Whosoever will save his life shall lose
it, and whosoever will lose his life
for my sake, shall finde it.*

He who here saith my Kingdome
is not of this world, he teacheth his
Subjects a self-denying Ordinance;
teaching them as so many resolute
Soldiers, to renounce and dye unto
the world. So that indeed, the King-
dome of Christ is of such only, who
look neither upon life nor live-
lyhood, when the honour and glory
of their Saviour and Sovereign is at
stake.

Those

Serm. 2.

Those then who violate his Statutes by their Ordinances, those who prefer their Votes to his Lawes, those who counterfeit his Seals, subvert his Fundamental Government, and make his Sacraments of no effect, such as these are not only *in*, but *of* the world. Such may be Rebels *in*, but not Subjects *of* his Kingdome; for he who said my Kingdome is not of this world, hee in so saying excludes all Rebellious, Malicious, Refractory, and Worldly people.

Secondly, As our Saviour's and Sovereign's Kingdome is not *de munda*, of the world, so neither is it *in saecula*, neither is it from the world; for as Saint Paul in the Front of his Epistle writes himself Paul an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father: Even so our glorious and gracious Sovereign in the Text he may write himself, Jesus Christ the King, not of the world, neither by the world, but By God the Father; not of the world I have shewed you, not from the world will as readily appeare.

Harding:

That which was of old the Popish

pish Position of Parsons the Je-Serm. 2.
suit, is now grown the Darling
Doctrine of these Times, viz. That
Kings have their Authority from the
People, as if the People were the
Centre, and the King only a Ray or
Beam of Majesty.

Sure I am, with the King in the
Text it was not so, he neither had,
nor would have any suffrage from
the people. My Kingdome (saith he)
is not of this world. That I am King
it is not from any Aid or Assistance
the world can give. *Regnum meum
non est hinc*, My Kingdome is not
hence. And indeed, not only himself,
but his Father also beareth witness to
this Truth: For, *I have set my King* Psal. 2. 6.
upon my Holy Hill of Sion. I (saith the
Lord) I, whose the Hill of Sion is,
ego constitui Regem, as *Varablu*, I
have appointed, or, I have set up my
King, not from the World but from
the Father, he holds his Kingdome.
And indeed it is remarkable in the
Gospel, that when the people in a
gratefull mood would needs have
made a King of him, our Saviour by
all means declin'd it: For, *when* John 6, 15.
Jus

Serm. 2. Ius perceived that they would come, and take him by force, to make him a King, he departed againe into a mountaine himselfe alone. He would rather live as a Sparrow upon the house top, alone upon a mountain, then be a King of the peoples making; yea, he so abhorr'd their assistance to Regality, that the Vulgar Latin renders it Fugit, he, not now as at other times only withdrew himself, but he fled away; and therefore no wonder to hear such a King say-- My Kingdome is not of this world, or, My Kingdome is not hence. Which the better to conceive of, we will pass to the proof of this Assertion in these words, If my Kingdome were of this world, then would my Servants fight, that I should not be delivered to the Jewes.

From which words we shall deduct and proceed upon these three Observations:

1. The Kingdome of Christ hath no need of a Sword for to set it up.

2. Where there is such a King there is no Co-ordination, no Medium between

tweene Christ and his Servants. *Serm.2.*

3. How far Subjects are Servants, viz. to defend their Sovereign from injury or imprisonment. *My Servants would fight that I should not be delivered to the Jewes.*

First of the first, The Kingdome of Christ hath no need of a sword for to set it up; for in this the Kingdome of Christ differeth from the Kingdome of this world. A King and Kingdome of this world, the Subjects and servants thereof must fight for: But, saith our Saviour to Pilat, *My Kingdome is such an one, that you see I have not a man so much as to plead or fight for me.* And indeed, it is the singular and great glory of Christs Kingdome that it hath planted it self without a Sword, and made a Conquest of the world without Blood.

1 Chron. 22. When David in his prosecution of his pious intendment had made large provision toward the building of a Temple to the Lord, he calling to his Son Solomon told him, *My Sonne, the Word of the Lord came to me saying, Thou hast shed*

Serm. 2. shed Blood abundantly, and hast made great Warre; thou (therefore) shalt not build a house unto my name, &c.

God would not that the very Type and Figure of the Kingdome of his Son should be erected by a *Sword-man*; yea though he was otherwise a man after *God's own heart*; yet because a *Warrior*, because a *Fighter*, though but of the Lords own Battells, God will not have an house built by him; *Solomon*, the Man of Peace, he it is must do it.

Certainly then, the way to set up Christ upon his Throne, the way to enlarge his Kingdome, and advance his Scepter, is not to enter into a Conspiracy, to swear a Covenant, and ~~take~~ take up Arms; for if it so were, then were Christs Kingdome of this world; for it is the way of the men of this world, by force and fighting, to manage their Designs, so that they who would put such a Form upon Christs Kingdome, which never in any place under heaven, but by *Sedition* and the *Sword* got footing: They are like to those insolent Subjects who conceit they may give Law unto their

their King, or like those rebellious *Serm.2.*
Servants, who instead of fighting for,
do fight against their Master.

Indeed, the King of this Kingdom,
our blessed Lord and Saviour, he hath
an Army, but it is of Martyrs: he
hath Servants, who strive, and who
do defend his Kingdome, but 'tis by
their own and not by the blood of
others: he hath Souldiers, and fight-
ing Ministers, but 'tis not with car-
nall weapons: he hath Lawes, and
Statutes, and Seals, and Ordinances,
but none of these *Mores Huminum*,
after the vain manner or humour of
men, and therefore very well might
say, *My Kingdome is not of this
world.*

1 Cor. 1. 23. *Christum predicamus
Crucifixum*, we preach Christ Cruci-
fied. Did ever any Subject who desi-
red to make his King glorious, and
his Kingdome eminent, publish the
infirmities and preach the *shame* of his
Sovereign? Did ever Embassadour
for the glory of his Master, report in-
forraign parts how his Subjects had
fold, vilified, banish'd, and impriso-
ned their Sovereign? (All too true.)

Serm. 2. Is it not rather the custome of the world to magnify his power, amplify his greatnesse, and extoll him at least for an *high and mighty Potentate*?

Now behold, and see the wonder: He whose Kingdome is not of this world, by a course clean contray to the world, he hath made himself the most glorious Kingdom in the world; For, not by the Arm of flesh, but by the Foolishness of preaching; not by glorying in his Victories, but in publishing of his Sufferings; not by the Sword, but by his Crois hath he been highly exalted, *and got him a Name above every Name*: we preach Christ crucified (saith the Embassadour.) Now look upon all the Kingdomes of the World, and tell me of any one King, who without a *Sword*, hath captivated and subdued a People: Whereas if you look upon the King in my Text, you shall scarce finde a People under Heaven which first or last he hath not conquered; for *His sound is gone forth into all Lands.*

Rom. 10.
18.

All Lands, those who had the strongest had the most mighty *Princes*,

ces, those who had the most learned *Serm. 2.*
Doctors, and the most famous *Ora-*
tors, those who had the best settled
Lawes, and the most religious *Ca-*
stomes; all these vail'd and threw down
their glory, all these (and that without
a Sword) gave way unto the Cross,
so that the opposite and clean con-
trary erection of this Kingdome
might move and warrant this King to
say, *My Kingdome is not of this*
world.

Indeed if we looke into the begin-
ning of his Reigne we shall finde
Swords enough drawne against his
Subjects for to have beene a Christi-
an, to have profest *Loyaltie*; it was
Malignancy enough, 'twas Capitall,
'twas indeed All. *Bonus vir Cajo-Se-*
jus modo Christianus; *Cajo-Segus* was a
good man, only in that he was a Chri-
stian: and indeed the worst Tyrants
had to object in those dayes; it only
was *their Allegiance*, onely because
they protest, and according to pro-
testation stuck close to the Lords A-
nointed.

Now here againe is the wonder of
this Kingdome, that *lex nova non vin-*
dicat

Serm. 2. dicat se ultore gladio. These poor oppressed Subjects they did not combine and make an Head, they did not associate and make an Army, they did not whet their Swords and make ready their Arrows, but they laid down their lives, they resign'd up their bodies, they neither feared nor cared what man could do unto them. *Et sic crevit ecclesia.* And hence it was that this Kingdome became so Ample, hence it was the World became so full of Worthies, and hence it was that Christ came to have a Kingdome that is not of this world.

A Kingdome and Generation of Subjects who are resolv'd to drink of the same Cup, and to be baptized with the same Baptisme wherewith their King was. A Kingdome and Generation of Subjects, who either long to be where their King is, or extremely desire that he may gloriously returne to them: A Kingdome and Generation of Subjects who joy in nothing like their King; A Kingdome and Generation of Subjects who are readier to be sacrificed then to rebell against a Sovereign. So that

The

The Matter of both King and Sub- *Serm.2.*

Qui patitur. The patient
 suffering of the meek shall not for e-
 ver be forgotten. And indeed the
Triumphs, Trophies, and Conquest of
 Patience are to be found no where
 but in the Annalls of this Kingdome.
 This is the onely Kingdome, that
 without a Sword gets Victories: And
 therefore most emphatically, and a-
 bove all Kingdomes, is it here said,
My Kingdome is not of this world:
 Sufferings, not the Sword, hath set
 up Christs Kingdome. Pass we there-
 fore to the second Observation;
 which is,

Where there is such a King, there
 is no Co-ordination; for no Medium
 in the Text between Christ and his
 Servants. If *my Kingdome were of this*
world, my Servants would do their
 duties, *my Servants* would fight for
 me.

Since Authority hath been dispu-
 ted, though the *Word* hath been kept,
 the *Power* of a King hath been much
 eclips'd, so that now we may admit
 of this distinction; a King *Nominall*,
 and a King *Reall*, a Person so called,

D

and

Serm. 2. and a Personage that is so indeed.

Lib. Moral. Tract. Against an unlearned Ruler.

Theopompus King of *Sparta*, to take off the *Odium* of absolute Royalty, brought in (as *Plutarch* observes) those five Members called the *Ephori*, and these (as is observed) so ordered and moulded the *Lacedemonian* State, that (after) Kings had nothing left but the Name only: And indeed with such, with Nominall Kings, a *Coordination* may very well be; but then they cannot take up the words of my Text, and say, *My Kingdome, my Servants, or my Subjects*, But, our Kingdome, our Servants, and our Subjects will fight for us: For indeed no Nominall King can be the *only Supream*, nor hath any Nominall King more then his share, and his personall interest in the Government.

Now such a King was not the King in the Text, he was *not only* in Name, but most *really*, and in power a King: God his Father, who set him upon the holy hill of *Sion*, he joyn'd none in Commission with him, he appointed no *Ephori*, no *five Members*, no *Committees* for to over-see him; to him

him was given *πᾶσα ἐξουσία* the whole *Serm. 2.*
 Authority, all Power. The Govern- *Mat. 28.*
 ment was settled upon his, and his
only shoulder : He and he alone was *Isa. 9. 6.*
Princeps pacis, the Prince of peace :
 He and he only it was that could set-
 tle his Kingdome in peace : so that
 with such a King as he, impossible it
 is there should be a Co-ordination ;
 as possible to have *two* Saviours of
 the world, as *two* Sovereigns of one
 and the same Kingdome, so that he
 might very well say, *My Kingdome*,
 for he had no compeer, no fellow in
 it : he might very well say, *My Ser-*
vants, for no *Coequals* he had to fight
 for him.

Indeed it is most apparent, our
 King in the Text he had a Councell,
a great Councell, a Councell inspired
 with the Holy Ghost : He had twelve
 Apostles, yet though there was
 twelve of them he was *Universis Ma-*
ior, he was greater then this Body ; for
Colos. 1. 18. *He is the head of the body* ; *Col. 1. 18.*
 he is the *Head of his Church*.

And indeed, as the head of no man
 is said to be the head of the *arme*, or
 the head of the *hand*, or the head of

Verm. 2. any particular member, but the head of the whole, the head of the body; even so the King in my Text, he who is said to be the head of his Church, he is not head of this or that particular member, or of every personall body, but he is the head of the whole, as they make one body.

It is most true, every Member may say, this is my Head, and every Subject may say, this is my King; but it is the Head, and the Head only which can say, *This is my Body*; the King, and the King only who can say, *This is my Kingdome*. So that there may be as well two Heads to one Body, as two *Co-ordinate Supreams* in one Kingdome. The King in my Text (it is most cleare) approves no such, where he hath to do; for he saith peremptorily, *my Kingdome, my Servants*, all but my selfe are Inferiours, all but my selfe are Subjects; *If my Kingdome were of this world my Servants would fight for me*.

Indeed, if we look upon the great Councill of this King, if we look upon the Apostles, we shall finde they are in an hot contention, and make great

great Debate, who should be the grea- Serm. 2.
test among them, For when the King
in my Text told them, *Luke 23.22.*
Truly the Sonne of Man goeth.--- It
presently followes, *There was strife*
among them which of them should be
counted the greatest. Co-ordinate
powers they will juggle: Take away
this one King and we shall find none.
For as *pluralitas Deorum est nulli-*
tas, Even so he who in one Kingdom
makes more then one, makes indeed
nothing at all. For *Mat. 26.31.* *Smite*
the Shepheard and the Sheop shall be
scattered. Take away the head, and
the body, like the limbs of *Medea's*
Brother, they will lye uselesse, and
scattered about the Kingdome. For
when the King in my Text was but
apprehended, and taken away by
Souldiers, you shall finde even of his
dearest Servants, and of his Bosom-
Councillors there was not a man
stuck unto him.

So that indeed a Kingdome ad-
mits no other then of this Division,
Soveraigns and Servants, King and
Subjects; for take Soveraignty from
the King, and the world shall soon

Serm. 2. finde he will grow a Servant quickly; for as the Disciples, even so all Co-ordinates, they are ambitious to write this style, *my Kingdome, my Servants.* And so to the last considerable,

How far Subjects are Servants, which according to my Text hath this extent, Servants to defend their Sovereign from both injury and imprisonment: For, saith the King in my Text, *If my Kingdome were of this world, my Servants would fight; and then adds for what, That I should not be delivered to the Jewes.*

1. They would fight.

2. They would fight in this cause, That I should not be thus abused, that I should not be thus delivered to the Jewes.

1. *My Servants would fight.*

Our blessed Sovereign being to make his Plea before a Pagan Judge, before one who regarded neither *Moses* nor the Prophets, useth not *Scripture* but *Reason* to convince him, and that such a Reason as the very Law of Nations had agreed upon, viz. *That Subjects ought to fight for their King:* And therefore concludes

negatively, *In as much as none fight Serm. 2. for me, my Kingdome is not of this world, for if it were, my Servants would fight.*

My Servants. This word Servant it may have a Despicable, and it may have an Honourable estimate; It may imply a Subject and somewhat more, or it may imply a Subject and somewhat lesse.

In that phrase of Scripture, *Servants obey your Masters*; The word Servant there, it implyeth somewhat lesse than a Subject, one who is either a Slave, or serves for Hire, or is under despicable and mean commands. But in these places of Scripture, where it is said, *My Servant* Numb. 12. 7. *Moses, David my Servant*; O Zeph. 7. 7. *rubbabel my Servant*. Here Servant Hag. 2. 13. is more then a Subject, for it is an Honour even to Kings themselves to be *Gods Servants*.

Whereas then it is said in the Text, *My Servants*, that is, such who as I am not their Master but their King relate unto me: By Servants we are not to understand such who are under a *Despoticall, or Magisteriall*, but

rm.2. such who are under a *Paternall*, and a *Regall* Government, *My Servants*, that is, *My Subjects*. As if it were said, *If my Kingdome were of this world, my Subjects would fight for me.*

Indeed if we look upon the King in the Text, as we are Christians, we cannot but acknowledge that *His Kingdome*, it is of all Kingdoms the most absolute, in so much that Kings, our Sovereigns, they are but his Servants. Yea, *Angells* and *Devills*, *Heaven*, *Earth*, and all that therein is are his Subjects, & all (if he please) ready to fight for him; according to that, *Judg. 5. 20. The Starres in their courses fought against Sisera.* Or, according to the saying of his at his apprehension, *Mat. 26. 53.* Where for his King he might have had more then twelve legions of *Angells*. But being (as you have heard) his Kingdome is not of this world, we are to look upon this reason of his, only as it relates to the *Kings of this world*, for upon that supposition, doth he make this Inference, *Then would my Servants fight for me.*

My Servants would fight. My
Ser-

Servants, They must be the *Servants* *Serm. 2.*
of a *Royall Master*, the *Servants* of a
King, or no Fighting; for Fighting
it is the ultimate and last refuge, in
so much that not the *Sword* but the
Lames must decide all private quar-
rels: No fighting where an *Appeale*
lies, and appeale we both may and
must, till we come to the *Supreame*.
But when the *Supreame* is violated,
he may take up the phrase in my Text,
and say, *Then shall my Servants*
fight.

Math. 26. When Saint Peter in
defence of his Master drew his sword,
the King in my Text (to shew that
his Kingdome was not of this world)
commands, *Put up againe thy Sword* *Ver. 52.*
into its place; ver. 52. As if he had
said, let the sword rest there, till some
temporall King commands it: And
then ads this reason, For, *All they that*
take the sword, shall perish with the
sword. All those, who are not (as the
text implies) *Regis Ministri*, The Kings
Men, the Kings Servants; All such,
for drawing their own Swords, de-
serve to perish by the Sword, by his
Sword who may say in the words of
D 5. my

Serm. 2. my Text, for as much as I have a Kingdome in this world, my Servants *shall*, and *will* fight for me.

My Servants would fight. To fight is to hazard Life and Limbe, the dearest things of this world. To fight, it implyeth the leaving of wife and children, house and home, and to go where the Fight is : So that it may very well be doubted whether those servants have done their *Duties*, or those Subjects discharged their *Allegiance*, who have lost only the *paring* of their nayles, or the *Haire* of their head; I meane nothing but their *extraordinaries*, nothing but their wonted wantonnesse and fulnesse for the Redemption of their Sovereigne.

The King in my Text tells us, The
 2. Sam. 11. Servants of a distressed King, they
 11. should rather be *Commanders* then *Compounders*, they should resolve, as did good *Uriah*, whilst *The Arke*, and *Israel* and *Judah* abide in *Tents*, and my Lord *Joab*, and the *Servants* of the King are encamped in the open field; so long they will not joy in their
 own

*owne houses; they will not eate and Sermon. 2.
drinke and lye with their wives. If my
Kingdom were of this world (saith our
Saviour) then would my Servants;
(not plot how to save, restore, and
secure themselves) but my Servants
would fight. Those who are able and
have hearts they should not spend on-
ly their Breath, but even their Blood,
not only their Estates but even them-
selves; When the case is so sad, that if
they fight not, the King must suffer.
Were my Kingdom of this world my Ser-
vants (saith our Saviour) would fight,
yea in victory; they would fight e-
ven to an Agony, rather then permit
me thus to be delivered to the
Jewes.*

And so we passe to the last parti-
cular---*The cause* which may both
move and *warrant* for to fight: and
that is *injuries* against Royal Majesty.
Subjects must rather fight, then see
their Sovereign delivered up to
Jewes.

2. *My Servants would fight, that I
should not be delivered to the Jewes.*

The Jewes considered, before they
proved *Rebellious*, and did despight:
unto

Serm. 2. unto their King; they were the *most glorious* Nation under Heaven, Gods people, a people Honourable at home, and Feared abroad: But when they had so far degenerated, as to fall foule both upon Gods *Prophets*, and Gods *Anointed*, when they *Ston'd* the one, and *Blasphem'd* the other; from *that crime* even unto *this day* they are become the most *Hateful* and odious people under Heaven, a people into whose hands rather than a King should come, *my Servants would fight*, saith the King in my Text.

By Jewes in the Text then we may aptly understand not *only* the people of the *Jewes*, but people of any Nation or language whatsoever, that shall be *so Jewish*, as to endeavour to make their King *odious*, so Jewish as to *assault*, *arraigne*, and *Crucifie* their King; Subjects or Servants ought to fight, rather then to suffer their King to be in such hands.

Maximilian the Emperour passing his censure upon foure great Kingdoms, *Germany, Spain, France, and England*, He makes the King of England to be worse then *Rex Judeorum*,

R. { *Regū.*
Hom.
Asin.
Diab.

orum, then King of Jewes, for he *Serm.2.* plainly calls him, *Rex Diabolorum*, the King of Devills, conceiting that none but Jewes or Devills would lay hands upon *Gods Anointed*. So that indeed were it only to avoid this *Scandal*, only to prevent the *Disbonour* and *Curse*, which Rebellion brings upon a Nation, Subjects ought rather to fight, then to see their King delivered up to the Power and Malice, either of Jewes or Devills. *My Servants would fight that I should not be delivered to the Jewes*, saith the Text.

Would fight. Fighting I have shewed, and we all know it is the hazard of our lives, a hazard that may not rashly and for every *punctilio* be undertaken: A man who would fight and dye as a Christian, he must first sit downe and consider whither his soule shall-goe, if he dye in that fight.

It is well known there are in the world, who will sooner fight for a *Mistris* (I had almost said a whore) then for a *King*; who are hotter in vindication of a *lye*, then of ten thousand

Serm. 2. sand lyes put upon a *Soveraigne* : who will sooner draw upon refusal of the Kings Health, then to keep a Kings head upon his shoulders : rather upon a *Rescue* (though for just debt) then for the Redemption of a King, suffering even for their Liberties. But for these and the like fights, Scripture hath no warrant, for these and the like quarrels no good King would say, *Then shall my Servants fight.*

To speak then only a word of so great a point. I conceive this is a sure foundation [no man may fight, or venture his life for that, which in cool blood, judgement and right reason is not dearer then life] and of this nature there are not many things in the world. No profit, no pleasure can be this good ; for skin for skin, and all that a man hath, he ought in right reason to part with, rather then his life, for of all things pleasant and profitable, *Life* is the dearest.

Indeed *Bonum Honestum*, That good which is *Honest*, *Honourable*, *Religious*, for those there are cases in which a man may dare to die ; for *Virtue*, *Piety*, and *publique goods*, they may

may be dearer then life it selfe; for *Serm. 2.* seeing godliness hath not only a promise of this life, but also of that which is to come; a life lost or laid down for it, may have what this world cannot give, an heavenly recompence.

Rom. 5.7. Peradventure for a good man some would dare to dye. The Rule of Charity is; *Love thy Neighbour, as,* not better then thy selfe, so that indeed to lay down our life to save anothers, unlesse there be in that other some excellency which may counterpoise a life, we may not bee so far wanting to our selves as to lay down a life. So that in a word, to give issue to the present point; I conceive, according to the Tenor of my Text, it must be a publique person, a person exalted either by Majesty or Piety above his Brethren, a person whose life is of more consequence then are many particulars, for whom many particulars may dare to lay down their lives, for whom many particulars may dare to fight.

In the Body naturall, right reason tells us, we ought to venture any member rather then *the head*, for as much

Serm. 2. much as the head, it is the guide, the governour, the preserver of the whole: even so in the *Body politique*, for as much as *all but the head* are members; for the Head, for the Supream, for *the Protector*, and Defender of the whole, there is not a member but may dare to fight, yea not a member (which is able) but when that's in perill must fight. For according to the Vote, even of all Nations, faith our Saviour unto *Pilate*, were I such a King as you take me for, my Servants would take up Arms, my Servants would not suffer *me thus to be delivered* to the Jewes.

Acts 4. The Jewes (you may find) were so averse unto their Sovereign, and so extreamly bent to destroy his memory, that their great Councell, the Sanedrim, forbade all *further addresses* to him, straitly commanding, ver. 18. *That the Apostles should not speak at all, or teach in the name of Jesus*: They would have nothing done in the name of their King.

Now here began the tryall of his Subjects, here was the experience of the loyalty of his Servants; for when
it

it was now grown capitall, and deemed as Treason to speak in the name of their King, when they were straitly commanded to take no Commission in his name, nor to teach in the name of Jesus: Behold even then, *Acts 8.28. They filled Jerusalem with their Doctrine*, not fearing to charge the very Councell with the *Bloud and Infamy* of their King, ver. 30. saying, *whom ye slow and hanged on a Tree.*

Now as the spirituall Subjects of Christ were thus tryed, when *Christianity* was at stake; even so then are secular and temporall Subjects tryed, when *Monarchy* and Regality is in question: As then Christians, by *suffering*, must uphold the spirituall, even so Subjects by *fighting* must uphold the temporall: for were I temporall King, saith our Saviour in my Text, *Before the Jewes should thus insult me, my Servants would fight.* My Servants for a *Royall*, and a *publique*, would not spare to lay downe the lives of their *private* persons.

2 Sam. 21. The men of *David* sware unto him, Thou shalt goe no more,

Serm. 2. more out *with us to battell*, that thou quench not *the Light of Israel*. They would spend their own lives rather then see the light of *Israel* put out; they will much rather venture their own persons, then the person of their King; yea they plainly tell him, and
2 Sam. 18. 3 that to his face, *Thou art worth ten thousand of us*. So that you see in right reason to defend a King, to defend him upon whose person depends the peace and prosperity of a Kingdome, to defend him who is worth ten thousand, *that is all of us*; there is (I say) in *conscience* and *right reason*, cause and *warrant* enough, that the servants of such an one fight, yea dye for him.

Instances might be given (and those not a few) even of Pagans, who, albeit they had no after-hopes, as Christians have, yet for a publique good, for the peace and safety of a Kingdome they have dared to dye. *Codrus* the Athenian, *Curtius* the Roman, both gave themselves up for the good of their Country. And indeed, whether it be to *King or Country*, none of us are upon the tryall,
 none

none of us can be said to be well-affected till we are even upon our *perill*; when the King is in danger to be delivered to his enemies, then is the time, then must his servants fight. Were my Kingdome of this world, now, even now at this time, (saith the King in my Text) my servants would fight, for they would not now *I should be thus delivered to the Jewes*. To close this point.

That same distinction, which Chancellor *Elmore* in his dayes pronounced *dangerous*, and Judge *Cooke* in his pronounced *damnable*; even that which those Patriots would not pass for Law; some Divines of late have past for Gospel, preaching it lawfull to fight against a King in his *personall*; so they fight for him in his *politique* capacity.

I confesse I cannot make this to agree with my Text, for my Text it speaks only of that capacity, in respect to which, a King may be taken, delivered up, arraigned, condemned, crucified; my servants would fight that *I should not be delivered to the Jewes*, saith my Text. Now how our
Sa-

Serm. 2. Saviour could be delivered in any but a *personall* capacity, how he could be bought, and sold, apprehended, and nayled to a Crosse, but only in a *personall* capacity, imagine I cannot. And in this, and this only capacity the Text requires, that his Subjects fight for him; *my Servants would fight, that I* (that this very person of mine) *should not be delivered.*

In a word, to draw up all, Every man, who fights, should seriously consider whether God will reward him for *so* fighting; consider whether in the face of God he can say with St. **2 Tim. 4.7** *Paul, I have fought a good fight, for without a good fight no Crown.*

He who fights for his *owne ends*, and his private interest, he who kills men (as some do beasts, for their skinnes) for *their Estates*, he who without any regard to the *Cause*, fights on; such as these can hardly say, I have fought a good fight.

The good fight, which Saint **Paul Rom. 7. 23** fought, it was against his rebellious Members; the Warre he waged, it only was to reduce them into subjection, and to bring them into obedience

ence to the Minde. And indeed, the *Serm. 2.*
good fight supposed in the Text, it is
against *Rebellious Members*, 'tis a-
gainst Traitors, 'tis against such who
violate *Soveraignty*, and are vexati-
ous to the Lords Anointed. For a-
gainst such (saith our Saviour in my
Text) against such would my servants
fight; who would deliver me to the
Jewes: *Then would my servants fight,*
that I should not be delivered to the
Jewes.

Well, to the Jewes he is delivered;
they had him, yea, saith the Scripture,
they *hang'd* him, they made him a-
way, they did him all the *despight* that
Devil or Malice could invent; yea,
'tis recorded they gave money, and
bought him for this end. And shall
we leave him in their hands? Truly
no.

For, *The God of Abraham, and of*
Isaac, and of Jacob, the God of our Fa-
thers hath glorified his Sonne Iesus,
whom ye delivered up. He who was
basely and perfidiously bought and
sold, and delivered to the Jewes, him,
saith Saint Peter, hath God glorified.
Though then as he did his Sonne,
God

Act. 3:13.

Serm. 2. God may for a time permit even a good and a Righteous King to suffer, yet even then, when his Servants either cannot or will not fight for him, then shall the God of his Fathers glorifie him.

Hos. 1. 7. *I will have mercy upon the house of Judah, and will save them, (I beseech you observe the manner how) Not by Bow, nor by Sword, nor by Battell, by Horses or Horsemen, but I will save them by the Lord their God.* When there is no Servant to draw a Bow, no Subject to manage a Sword, no Army to fight a Battell, when there is no visible appearance of any force, then is Gods houre to shew mercy upon the house of Judah.

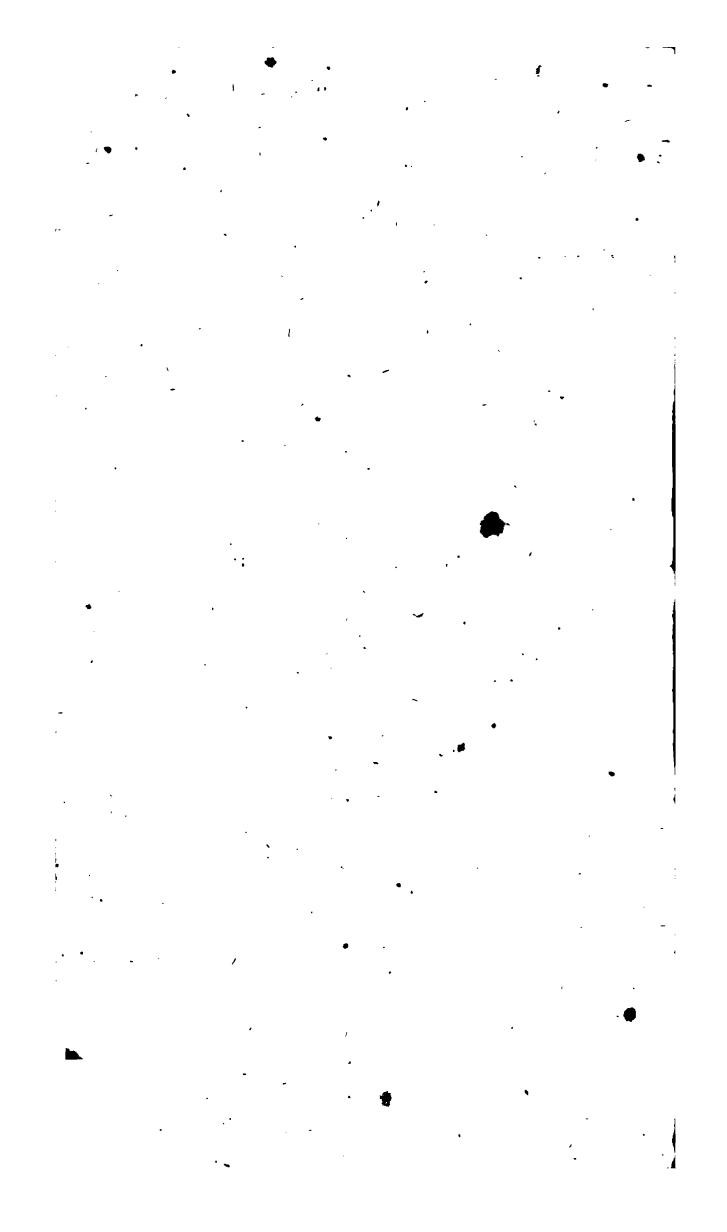
And indeed till mercy comes to Judah, there is little hopes of it in the meaner Tribes: Yea it is most evident in the Gospell, that curse which for betraying and murdering their King, is fixt upon the Jewes; this cannot be taken off, till they strive and study to restore their Sovereigne. No Act of Indempnity, but from him; No *Messiah*, no deliverer but him, whom

whom they have thus vilified, no *Serm. 2.*
Salvation till they make addressees,
and returne unto this King.

Hof. I. I. I. *Then shall the children of
Judah, and the children of Israel be
gathered together, and appoint them-
selves one head. When Judah the Roy-
all, and Israel the Rebellious party,
when these shall both accord under
one head, then shall they be gather-
ed, when they acknowledge and sub-
mit unto their only head, their King,
then shall they be happy. And in-
deed the happinesse of us all depends
upon the glorious returne of our gra-
cious Sovereigne. For,*

Col. 3. 4. *When Christ who is our
life shall appeare, then shall ye also ap-
peare with him in Glory. When Christ
our King shall returne in glory, then
and not till then can we be glorious,
that then we may all be glorified, so
come and come quickly Lord Jesus.
To whom as being King of Eternall
glory, be all honour and glory, now
and for ever, Amen.*

Sit Deo omnis gloria.



THE
GRAND CONSPIRACY
OF

Jewes against their King.

A Sermon preached in
January, 1649.

JER. 16. 14, 15.

As for me, behold I am in your hand: do with me as seemeth good and meet unto you. But know ye for certaine, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the Inhabitants thereof, &c.



L O N D O N,
Printed by J. G. for R. ROYSTON,
at the Angel in Ivie-lane, 1653.



S E R M. III. Preached 1649.

JOHN 19. 15.

*Pilate saith unto them, Shall I crucifie
your King?*

N these words we have two persons of remarkable cognizance, the President, and the Prisoner, *Pilate* and the *King*. And indeed we cannot well understand the Text, before we consider how the President dealt with his Prisoner, how *Pilate* behaved and carryed himselfe towards the *King*; *Act. 3. 13.* you may read, Saint *Peter* sharply checking the *Jewes* for denying him in the presence of *Pilate*, when he was determined to let him go; when *Innocency* and *Majesty* stood at the Barre, *Pilate*, though a Pagan President, had so much Honesty, so much

Serm. 3. Conscience, so much Compassion, that he studyed rather to give an Absolution then a Sentence, *he was determined*, saith the Scripture, *yea ἐξή-
λει δὲ Πιλάτος*, from thenceforth, or as some of the learned, for this cause because a King, and because Innocent, *Pilate* sought to release him; *Pilate* was so farre from being ambitious to passe Sentence-upon a King, that he assayed and tryed many a way to put it off. I shall name foure which are evident;

1. By proposall of his Innocency.

2. Of his Sorrowes.

3. Of his Majesty.

4. Of their owne Credit, and Reputation.

First, He would have put off the Sentence, because indeed there was nothing worthy a Sentence in him; *Bhold I bring him forth to you, that ye may know I finde no fault in him, v. 4.* No fault, no Sentence, yea, and as if it were an indignity for lesse then a King to judge a King, he sends him to his Peere, to *Herod, Luke 23. 7.* he would have King *Herods* verdict, be-

before he passed his owne ; yea, he *Serm. 3.*
presseth his judgement for to quit
him, I finde no fault in him, no nor
yet *Herod*. But whom Malice deli-
vers up, Innocence must not acquit;
for Envy like Rebellion hath alway
a designe against the person ; yea
the more worth in the person, the
more eager is his Persecution : *Ioh. 7.*
46. when the Officers sent to appre-
hend him , brought this answer ,
never man spake like this man ; his
wisdome and sufficiency so astonished
them, they were now more then e-
ver set against him ; when they saw
such was his perfections, that he was
ready to convert and draw all men
after him, as it is in *Iohn 11. 50.* then,
as *Caiphas*, so they, *it is expedient for us*
that he dye the death, who cannot
reigne if he live ; for us who cannot
live, if he do ; for us whose designe
hath been against his government ;
for us it is expedient that one , yea
this one should dye ; his Wisdome,
his Innocence , his Perfections, his
Integrity ; all his excellencies we are
to look upon, as so many perills, and
therefore to *Pilates* proposall of his

Serm. 3. Innocency and Integrity, the chiefe Priests Officers returne this Acclamation, *Crucifie him, Crucifie him.*

Secondly, As by propofall of his Innocency, even fo also of his sorrowes, *Pilate* sought his delivery: for whereas in most men, there is so much naturall compaffion, that when we see a very Malefactor in bitterness of spirit, our bowells yerne, and we grow tender; *Pilate* thought to produce an Innocent in such a plight, to shew one who had not deserved a stripe, even to satisfie them, so scourged, that his blood might become a mantle to him. *Pilate* I say thought this, this if any thing might save his life, & therefore in this plight he saith, *Behold the Man*: but no sorrows which are not Mortall, no sufferings which are not Deadly, no blood but the heart blood can satisfie the malicious; and therefore albeit crown'd with Thornes, and flead with Whips, they still cry, *Execution, Execution, let him be Crucified, let him be Crucified.*

Thirdly, Not only by propofall of his

Innocency and his sorrowes, but as *Serm. 3.*
he was a King, as he was the seat of
Majesty, as he was Royall, so also
Pilate sought his deliverance, and
therefore in the verse immediately
before the Text, he saith unto the
Jewes, *Behold your King*, ver. 14. Of
the same person of whom he said,
Behold the Man; he now changing
his stile saith, *Behold your King*: as
if he thus said, if his sorrowes as a
man move you not, behold him as a
King: Behold a King deprived of all
his comforts, spoiled of all his goods,
sold by his Brethren, apprehended
by his Subjects, scourged as a Villain,
derided as a foole: Behold a King,
who hath no other use of Majesty,
but to aggravate his misery. Behold
a King, whose sufferings are as tran-
scendant as his person. Behold a
King who hath suffered things bit-
terer then death. Behold a King, yea
your King; how he hath suffered
even every thing but death. And will
not this satisfie and content you?
No, even all this will not do: For
as some timorous fooles, who though
an Ecce be stead, feare it while it yet

Serm. 3.

stirs; and as cowards think no safety while life appears, even so the Rebellious Jewes, as if their King might have out-lived his wounds, recover'd his losses, and turned his Reed into a Scepter; when *Pilate* said, *Behold your King*; as if King were the bitterest of all Corrasives, they cry out more fierce then ever, *Tolle, Tolle, away with him, away with him*, Justice and Execution both, *Crucifie him, Crucifie him*: And so we are brought to my Text, which was the last attempt; for when *Pilate* saw that neither his innocency, nor his sorrowes, nor his Majesty could prevaile, he then urgeth even their own credit: As if he had thus said, if neither his being without a fault, nor his being in so heavy a plight, nor yet his being a King; yet for your owne respects, and for your owne repute spare the Sentence; for what is done unto your King will fall upon your selves, it will be dishonourable to you, and the whole Nation; when it shall be said, your King was Crucified. And thus you have the coherence, and the reason why

Pilate

Pilate said unto them, Shall I Crucifie your King? Sermon. 32.

Now for the methodicall and better handling of the words, we shall consider of these two points, 1. To put a King to death, is against the judgment both of Jew and Gentile, *Pilate* and the chiefe Priests. 2. What Jew and Gentile do against Judgement and Conscience, that they do most barbarously, *Crucifie a King*.

1. To put a King to death is against the Judgement both of Jew and Gentile. Jew and Gentile it was the old division of the world; and thus Saint *Paul* takes it, *Rom. 2. 9.* where saith he, *Tribulation and anguish upon every soule of man that doth evill, of the Jew first, and also of the Gentile*; that is, upon every soule, upon all men; so that indeed the Judgement of Jew and Gentile, it is the Judgement of the whole World. Now that the Judgement of Jew and Gentile were against this damnable & most horrid act, the putting of a King to death, this is evident, should we go no further then the present verse; for *Pilate* the Repre-

Serm. 3. sentative of the Gentiles, the chiefe Priests, and Heads and Rulers of the Jewes, both these in this very Text declare against it. First, besides all that hath been already said, these very words in my Text argue *Pilates* disavowing of it, *Shall I Crucifie your King?* Shall I passe Sentence of Death upon a King? shall I deale with your King as with a Rogue? Send him to the Gibbet? Shall I do this? not I, *ver. 6.* if you will deale so with him, do it your selves, and therefore *Pilate* saith unto them, *take ye him and Crucifie him*, his Judgement & his Conscience abhorred the cruelty. And indeed no wonder, for as if a Roman Historian, *Quintus Curtius, Regium nomen gentes, quae sub Regibus sunt, pro deo colunt:* If the Gentiles who lived under Kings, esteemed the very name of a King as a deity, no wonder to heare a Roman President startle at the Sentence of a King. No wonder to heare *Pilate* say, *Shall I Crucifie your King?* For they who thus had the very name, they must needs have the person in veneration. Now as the Gentiles,

tiles, so the very Jewes in Judgement *Serm. 3.*
abhorred the very fact, abhorred the
putting of their King to death. For
when *Pilate* said, *Shall I Crucifie
your King?* Marke what immedi-
ately followeth, *the chiefe Priests an-
swered, We have no King but Casar.*
We have no such King, he is no King
of ours, were he our King, we would
not conspire his ruine; were he our
King, we would not have apprehended and arraigned him; were he
our King, we would not thus persecute him: *The chiefe Priests answered, We have no King but Casar.*

The Jewes then it is evident; not
in his regall, but in his personall capacity, did persecute our Saviour,
not as King, but as Jesus of *Nazareth* they brought him to his block.
For in the 19. ver. when *Pilate* had
made this inscription, *J. N. R. J.*
Jesus of Nazareth King of the Jewes;
the chief Priests became suitors to
him to change the title, and to write:
he said *I am King of the Jewes,* v. 21.
they would not by any meanes he
should be crucified under the notion
and title of a King. Indeed as of one
aspiring;

Serm. 3. aspiring to it, they would have had it, but that they should be such cursed wretches, as to bring a reall King unto a Crosse; this even the Jewes abhorred, write him not King, but that he said I am King. And indeed no wonder, for if we search the Scriptures, and observe but how highly and to what end the spirit of God useth the name of a King, we shall finde the Jewes had very good reason to reverence a King. For to shew that the person and style of a King, implies a full confluence of excellencies, when the spirit of God makes an extraordinary allusion, you shall finde he usually borroweth from a King. *Judg. 8. 18.* *When Gideon asked Zeba and Zalmunna, What manner of men they were whom they slew at Tabor?* they answered in the 18. ver. *as thou art, so are they, each one resembled the children of a King,* the high expression for ornament or beauty it is borrowed from a King, as the children of a King. *Pf. 45. 14.* *The Kings daughter is all glorious within, yea and without too,* for in the 15. v. *Shee shall be brought unto the King in ray-*

rayment of needleworke. When *Serm. 3.*
the spirit of God speakes of grace,
and glory, both allusions relate unto
the King; yea so are the styles of
God and King interwoven in holy
Writ, that God is pleased not only
to be called by theirs, but to allow
them to be called by his name. *Psal.*
10. 18: The Lord is King for ever
and ever, the Lord our God he is a
King: And as God is a King, even
so the Jewes knew it was no blasphe-
my to call a King a God; for I have
said, ye are Gods, saith the Lord, yea
the most odious and highest accusati-
on that could be forged against poor
Naboth, was in 1 King. 21. 10. Thou
didst blaspheme God and the King.
Whereas then the Jewes were in
the book of God thus instructed of
the Majesty, and excellency of a
King, *Exod. 22. 28. Their Law for-*
bidding them to revile their God, or
so much as in thought to curse the
King, Eccles. 10. 20. tis no wonder
to heare them disclaime their Sove-
raigne, and to deny him their King,
whose life they hunted after; Shall I
Crucifie your King, saith Pilate? the
chiefe.

Serm. 3. chiefe Priests answered, We have no King but Caesar.

Though they destroyed and made away him who was indeed their King, yet they would not subscribe, they would not as King own either the butchering or betraying of him; so that you see both *Pilate* and the chief Priests, both Jew and Gentile, they would both wash their hands from this foule offence, they would not, did not put a King to death. The Judgement both of Jew and Gentile was against it.

The Application of this point shall teach us, to take heed that we do not betray our Consciences, that we do not either for fear, or favour, for covetousness or malice go against our own Consciences, do against our own Judgement. Most true it is that of the Poet, *Nemo repente fit turpissimus*, No man at the first mounts to the height of wickednesse; but he who declines his Judgement, and he who can stretch or shrink his Conscience, as advantage admonisheth, such a one is preparing to all manner of enormities.

Pilate

Pilate and the chiefe Priests in my *Serm.* 34. Text, they are fearfull examples of this truth ; for when *Eeare* sate upon the Bench, and *Malice* stood Solicitor at the Barre ; the poor King with all his Innocence, and for all his Wisdome, was sure to miscarry in the tryall ; *Mat. 27. 24.* *When Pilate saw that he could prevaile nothing, but that rather a tumult was made, he tooke water and washed his hands, saying, I am innocent of the blood of this just person :* So here in *Pilate*, how Affection and Judgement, how Feare and Conscience struggle : his judgement that tells him the person was just, the blood innocent, the King faultlesse ; and therefore as if the washing of his hands would have cleered his Conscience, he calls for water and doth that ; but him who as Judgement and Conscience pronounced innocent, him whom as a just person and a King, he would have delivered, even him, when feare suggested the fury of a multitude, when feare suggested a complaint to *Cesar*, when feare startled him with the hazard of himselfe, then I say even him whom
Judge.

Serm. 3. Judgement acquitted, Feare condemnes; him whom Conscience pronounced just, Feare delivers up; him, who as a King, he was loath to crucifie, even him, though a King, and a just one too, he will rather send to a Crosse, then venture a Crosse himself. So that indeed, not only the King in my Text, but even *Pilate*, the Lord President himselfe, he had in stead of a Scepter, but a Reed, a Reed shaken with the wind, a Reed not able to stand in Judgement, a Scepter that must bend as feare would have it.

When *Caiaphas* sate in Councell on the King in my Text, you shall finde he did not consider what was just, but what was safe; *John 11.49. Ye know nothing at all:* as if he had said, if ye move upon principles of Right, Law, and Justice, ye can do nothing, by them ye cannot take him away; but if ye consider the exigences of State, the safety of our selves, the security of the people, then expedient it is that one should dye, *ver. 50.* And indeed which of us is there that hath not a *Caiaphas* in his bosome? which of us is there that doth

doth not rather consider the expedi- *Serm. 3.*
ency then the justice of an Action?
which of us do not consider whether
what we do be not rather secure, then
conscionable? much more poisoning an
outward broile, then an inward peace;
and is not this the way to become as
so many *Pilates*? men who will Sa-
crifice both Judgement, Loyalty,
Conscience and all honesty to avoid
an inconvenience. When *Pilate* gave
eare unto his feares, he feares not
with the same lipps to Sentence,
whom but now he pronounces with-
out a fault.

Now the good God grant that
there be not a curse impending over
this land, even for such Judges; for
such who have rather steered by their
Eeares, then by their Consciences;
for such who have rather for expe-
diency then Justice, condemned the
Innocent.

Againe, as *Pilates* feare, even so
the Pride, the Ambition and Malice
of the chief Priest, these also per-
verted Judgement, and these made
the conscience passe what they pleas-
ed: *Mat. 27. 18. Pilate knew that,*
for

Serm. 3. for envy they had delivered him, the persecution of the King was a meere piece of envy; they had nothing to lay to his charge, nothing could they prove, nay nothing did they pretend but some State and forged suggestions: Iohn 11. 48. If we let him alone all men will believe on him, and the Romans shall come and take away both our King and Nation. Because they were jealous of the Romans, therefore must he be taken away, whereas indeed the Romans were reserved to be the avengers of his blood. The Romans came not, till that time was come, in which his blood was required of them and their children, ver. 12. Sometimes his charge is, he made himselfe a King, whereas indeed he was no admitted, no elected, but a native King, borne King of the Iewes, Mat. 2. 2. yea in ver. 7. He ought to dye, because he made himselfe the Son of God; see the peevishnesse of envy, they accuse him for being what he could not but be from all eternity, the begotten of the Father, and no sooner born then borne a King; and yet because the Sonne of God, and because

Because a King, he must dye the *Serm. 3.*
death; yea yet tis worth the time to
see, how when Envy and Malice per-
secutes, so the person falls, they care
not by what meanes; care not to ru-
ine themselves, so they see but his fall:
The chief Priests in my Text, those
who pretended their King must
therefore dye, because if not, *Venient*
Romani, the Romans will come in,
even these, rather then he shall not
dye, will lay downe even their owne
necks to the Roman servitude; for
as if they were the fast friends, and
greatest honourers of *Cesar*, who but
they cry out, *We have no King but*
Cesar? Crucifie Christ, destroy Je-
sus, for behold we are for the Roman
party, *no King but Cesar*.

They who knew any thing of
the Jewish story, cannot but know
Cesar, the Romans forraigne po-
wer, those were to the Jewes the most
hatefull things under Heaven: and
yet to glut their spleen, and to satisfie
their envy, behold *Cesar* preferred
to Christ, and a forraigne jurisdic-
tion before their own King: to such a
madness are men brought, when lea-
ving

Serm. 3. ving judgment & conscience, they follow the wild byas of corrupt affectiōs.

I shall conclude this point with that of the Prophet *Isay*, *Isa. 8. 6.* *For as much as the people refuse the waters of Shiloah that go softly, for as much as this people, for as much as the Jewes would not have him to raigne over them, who like the waters of Shiloah, was meek, calme and quiet, behold what the Lord threatened, and they found, now therefore saith the the Lord, ver. 7. I will bring upon them waters of the river, strong and many; they who could not be content with a calme, behold the Lord threatneth to send them a tempest; they who must needs make away a quiet and a peaceable King, a King of their owne, upon such the Lord threatens, and hath sent the waters of the river strong and many, and these, as it is in the same verse, shall come up over all his channels, and goe over all his bankes. And indeed, what is juster then an inundation, even of blood it selfe, to sweep away such a people who have broken downe all the bankes, violated all the muni-
ments,*

ments, and loofned all the tyes of *Serm. 3.*
Religion, Law, Reason, Conscience? for thus did *Pilate*, and thus did the Jewes, when the one for feare, and the other for envy, delivered to death the Lord of life: for as you have heard, the Judgement and Conscience of both concluded it was not lawfull, it was not warrantable to crucifie a King.

And so I passe from their Passion to our Saviours, from their Judgement, to their Execution, and shall thence evidently prove this second Generall; That what Jew & Gentile do against Conscience, and Judgement, that they do most barbarously Crucifie a King. Judgement, Reason, Conscience, are those lights and gifts by which men are exalted and dignified above Beasts; so that indeed when Men degenerate from these, they become as Beasts, making as they do, only their Lusts and Passions to be their guides: and hence it comes, that whereas every man should be *homo homini Deus*, as a God and helper to another; most men are as the inverted saying, *homo homini Lupus*,

Serm. 3. a very Wolf and Tyrant to another. And this is never so conspicuous, as when the Superior falls into the hands of the Inferior; *Asperius nihil est humilis, quam surgit in altum*, Exalted beggary makes the exactest Tyranny. *Satis est prostrare Leoni*, To the offended Lyon, to injured Majesty, submission may passe for satisfaction; but if the Lion himselfe chance to be brought under, then as it is in the fable, *Calcat jacentem vulgus*, The very Ass will finde a heele to kick him. *Job 29. 25.* *Job, who when he dwelt as a King in the Army*, when it pleased God to suffer him to be Plundered, Sequestred, and brought low, you shall reade whose Fathers he disdained to set with the doggs of his flock, *Job 30. 1.* even these had him in derision. King *David*, though a good Man, and a good King, yet in *Psal. 35. 15.* *In mine adversity*, saith he, *they rejoyced*, they, who? It followeth, *the Abjècts, the very scumme of the people, gathered themselves together against me*, and would you know how they used him? *they did teare him and ceased not.* But what
speake

speake I of *Iob*? of *David*? or of the *Serm. 3.*
 Lion? In my Text we have an exam-
 ple surpassing all; for when the Lion
 of the Tribe of *Judah* fell into the
 hands of the Beasts of the people;
 when the King of the Jewes fell into
 the hands of his Subjects, when God
 himselfe yeilded up himselfe unto the
 power of men; never was there such
 a piece of cruelty, as was then com-
 mitted; never did Wolfe so use a
 Lambe, as the Lambe of God was
 used; for which is the summe and
 Catastrophe of this wofull Tragedy,
 they Crucified their King.

Pilate, who as you have heard,
 had the examination of the cause,
 when he had sifted and scanned all he
 could; when he heard all that could
 be said, and examined all that could
 be proved, his conclusion is, he could
 finde nothing but envy in the whole:
Pilate knew that for envy they had de-
livered him, Mat. 27. 18. And indeed
 this envy, though it grew not mature
 and to the height till now, yet we
 finde it begun even in the begin-
 ning of his raigne: for what was it
 but envy which moved *Herod* to
 make

Serm. 3. make him runne before he could go? what but ambition to the throne made him to seek his life? and indeed runne through all his raigne, and you shall finde it was only the envy of his graces, that occasioned all affronts and disgrace unto him: For in the very houre and power of darknesse, such was the lustre of his innocence, that the President evidently saw it was for envy they delivered him: *Gen. 37.* you shall finde how when *Joseph* the type of the King in my Text was envyed and hated of his brethren (though they knew no evill in the world by him) yet they could not speak peaceably unto him, *ver. 4.* *Envy is the bitterest persecutor in the world, Dan. 6. 3.* for as much as in *Daniel* there was an excellent spirit, the Princes who envied him (though they could quarrell at nothing but his piety) never left plotting against him, till they brought him to the Lyons, *v. 16.* Our Blessed Lord the Sovereigne in my Text, when envy took him to taske, it never gave over till it brought him to the grave; nor would envy bring him thither but after an
 envi-

envious manner, Crucifying and killing him even all the day long, exactly verifying this our second observation, that what they did against Judgement, and Conscience, they did most barbarously. A glimpse of it I shall endeavour to give you under these two heads :

1. The Nobleness of the sufferer, *A King.*

2. The ignoblenesse of his sufferings, *They Crucified him.*

First, Let us look upon the Noblenesse of the sufferer, *A King.* It is a Law much commended in this Law of ours, that no man shall be tryed but *per Pares*, by his equalls, by his Peeres; and indeed there may be an excellent reason couched in it, for it is onely Peers, only Equalls, only such who are liable to the same casualties, who are truly compassionate, and throughly sensible of the like miseries.

Indeed sometimes, as the Father towards the Children, even so, *pater patria*, the Father of his Countrey, the King and Ruler of his people, he is touched with, is tender and sensi-

F ble

Serm. 3. ble of the grievances and pressures of his people; and for this very end it was, the King in my Text was borne, for this very end it was he dyed, he was both the Saviour and Martyr of his people.

But so rare is a reciprocall Sympathy from the people to the King, that it is not improbable, therefore the King is above their Judgement, because amongst his Subjects he can have no Peers, none of his own rank, no equalls, and therefore no impartial Judges of his sufferings.

And of this there can be no greater President, then the person in my Text; for as there was never any sorrow like his sorrow, even so never lesse regard then he had; for behold a King upon the Cross, and his Subjects reviling, mocking, and deriding of him: so that indeed before we can be truly and thoroughly sensible of this passion, of the passion of a King, we must put on higher then ordinary affections, we must be exalted, and through the grace of his blood, *Rev. I. 6.* we must be made Kings our selves, that is, men of more high

high and royall conceptions; we must take it into a very serious consideration, how great a person, how Noble, how Royall he was that suffered for us.

I know there are some in the world, who are ready to say, what is a King but a man? As if there were nothing more in a King, then in an ordinary capacity: whereas to any man minding the book of God, it is evident, the King is farre above his People, as the Hill above the Vale, or the Bramble below the Cedar: *Gen. 17.* When God renewed his Covenant, and promised a blessing extraordinary unto *Abraham*, he tells him, that he will not onely make him exceeding fruitfull, but he would add this blessing also, *Kings shall come out of thee, ver. 6.*

Now if to be the Father of Kings were no more, then to be the Father of ordinary men, God in saying *Kings shall come out of thee*, had said just nothing: and yet God, you see, as a speciall and singular favour, after the promise of a numerous issue even of whole Nations; adds, as more

Serm. 3. then all that, *Kings shall come out of thee*; so that Kings in Gods esteeme are more then ordinary men, more then whole Nations. As God, so the man after Gods owne heart, he that thought, and knew so highly of a King, that he taxes it as one of the greatest favours upon earth, to be allyed to a King: 1 Sam. 18. 23. *Is it a light thing to be Sonne in Law to a King?* Yea that cursed wretch *Jezebel*, who though she was full of blood and iniquity, yet saith *Jehu* (then acting by Gods spirit) in 2 Kings 9. 34. *Bury her, for she is a Kings Daughter.*

So that indeed, if we should weigh Kings in the ballance of the Sanctuary, it will be found that Kings will weigh much more then ordinary men: Whereas then it is said in my Text, *Shall I Crucifie your King?* We shall betray the passion, if we take not serious cognizance of the Subject.

When Divines meditate, and speak of the Incarnation, we thinke it no meane portion of that great blessing that God hath pleased to send, no
 some

some new Creature, not an Angell, *Serm. 3.*
not a *Seraphim*, but his Sonne, that
the Sonne became flesh, that God
blessed for ever, would become a
Babe; this it even astonisheth appre-
hension.

Now as it is not possible we should
conceive as wee ought, of the
Incarnation, unlesse we consider who
was Incarnate, and who it was took
flesh upon him: even so of the Pas-
sion, Agony, and bitternesse of his
sufferings, we can never take any
tollerable estimate, or any valuable
proportion, unlesse consideration be
first had of the Noblenesse, and who
was the person that did suffer: God
(*qui omnia disponit suaviter*) who
sweetly disposes all things, though he
had been pleased his Sonne should
be borne, yet had not his wisdome
had use of this relation, he would ne-
ver have had him been borne a King;
or had he been borne a King, he
would never have taken such order
for the proclamation of it; he would
never have brought wise men to *Je-
rusalem*, to proclaime him King,
neither would he ever have so guided

Serm. 3. the pen of *Pilate*, as to write upon the Croffe, *Iesus of Nazareth King of the Jewes*; but that his will was and is, we should not look upon him a King, as well as a Saviour; amongst us men (even the most envious of us) we look upon the fault and failings of Kings, as the most eminent wickednesse.

A wicked King, a Tyrant, a Murderer, we think the most execrable of all sinners; as some thought of those, *on whom the Tower of Siloe fell*, *Luke 13. 4.* even so men generally hold of wicked Princes, even that they are sinners above them, that dwell about them.

To apply this then to our present purpose, if it be so that the eminency of Princes, and the excellency of Kings so dignifie and exalt their persons, that the same crimes in them are much more abominable, then in meaner persons; certainly then as their crimes, even so their sufferings must be proportionably aggravated by their persons; the sufferings of a King must needs be as far beyond the sufferings of a Subject, as are the sins of
of

of a Prince beyond the sins of a Pez- *Serm. 3.*
fant.

Whereas then the person in my Text is a Suffering King, we must not look upon his Sufferings as the Sufferings of an ordinary person, for look by how much his person, by so much doth his Passion exceed the Sons of men; for if it be (as doubtlesse it is) a great amplification of Gods goodnesse, that he who Suffered was a Son, it must yet be more that this Son was a King: for as an extraordinary favour of Gods to his people *Israel*, as the Psalr. say-s, *Pf. 136. 17, 18. He smote great Kings, and slew mighty Kings for their sakes.*

When Kings Suffer, Heaven hath a great hand in it, *2 Sam. 18. The people of God the children of Israel, would not let David their King go out to battaile with them, because say they in the 3. ver. thou art worth ten thousands of us:* The Sufferings of the King must have at least this valuation, for as God knowes how many thousands suffer in a King, even so we may as soon count the Starrs, as

Serm. 3. say for how many millions of men this King did suffer.

A reason then why this Sonne of God, blessed for ever, was not only borne of a Virgin, but born a King; and dyed a King; A reason of this may very well be, because he was to suffer the bitterest of all torments, because he was to suffer sorrow beyond Parallel, because he was to suffer such sorrow, like to which there was no sorrow; and this as Man he could not have done, had he not been put into the most high and most honourable condition. For whether we look upon the tenderneffe of his constitution, the exquisitenesse of his torture, the anguish and duration of the whole; all this, had it been in the relation of a Subject, all this had it been in him, as a person of low condition, could not have amounted to what he did; for neither tenderneffe nor torture, neither paine nor shame, neither smart nor sorrow, is so considerable and so valuable in any, as a Royall Subject.

Whereas then, the Sufferer in my Text, is not only a God, but a King also;

also ; not only a Saviour but a Sovereign, in what capacity soever we look upon him, whether it be as God, or whether it be as Man : He was the only Supreme, and Sovereign Sufferer in the world. *Serm. 3.*

Passé we then from the nobleness of the Sufferer, to take a glimpse of the ignobleness of his Passion, implied in this word Crucified, *they Crucified their King, ver. 11.* It was said of old, *Multorum manibus grando levatur opus*, many hands make light worke ; but if we would piercingly and exactly look upon this Passion, upon this murdering of a King ; we shall finde many hands indeed , but for worke the heaviest that ever was read on ; and how could it well be other , when the miseries of this poor King was to satisfie the malice of two parties ? *Mat. 27. 1.* *When the morning was come, all the chief Priests, and as the Greek hath it, the lay-Presbyters, or the Elders of the people, tooke counsell against Jesus to put him to death ; they who prepared, plotted, and purposed their Kings destruction, they who raised an Army, and*

Serm. 3. sent Swords and Staves to apprehend him, these were (you see) an Assembly of Priests and Elders, yet these were not they that did the deed, these were not the Executioners, these Voted, but these did not Crucifie: Now in *verse 27.* of the same Chapter, you shall finde *the Soldiers of the Governours took Iesus into the common Hall, and gathered unto him the whole band of Soldiers; and they stripped him, they fooled him, ver. 28. they crowned, they mockt him, they spit upon him, verse 29.* and when they had sported enough at his sorrowes, then in the *35. ver.* of the Chapter, *They Crucified him*; they (not the Presbyters or Elders) but the Souldiers brought him to the block, they Crucified him. Not barely and simply put him to death, but they put him *ad mortem crucis*, to the death of the Crosse; and indeed this had not been Envyes Master-Piece, had it not been so, had they not cloathed him with shame, as well as macerated him with paine; had they not put him as well to an ignominious, as an irksome death, Envy would have seemed

too dull, and too coole a persecutor. *Serm. 3.*

And therefore to expresse the zeal and activity of their cruelty, it is not said here, they slew, but they Crucified him, that is, they inflicted on him the extremity of shame, sorrow, death. To a person of Honour, and especially to the fountain of Honour, to a King, shame and dishonour, it is bitterer then death: so that indeed it is hard to say, whether the disposition to, and manner of this death, was not more affliction to the King, then death it selfe: For if we look upon these three particulars (though we must passe over a thousand bitter-
nesses:)

1. What was done before they brought him to the Court of Justice?

2. What was done there?

3. What after Sentence? we shall finde there was nothing done, but what speakes Tyrannie and Malice.

For first, to take off the appearance of their Envy, and to make Malice seeme zeale unto the publick: behold
the

Serm. 3. the King must be brought as a Prisoner to the Barre, and as a Malefactor before the Court of Justice: but if we observe the Tryall, we shall finde nothing but Envy and Malice in it.

For in a place I now cited, *Mat. 27. 7.* I shewed unto you how the *Priests and Elders* tooke councill against *Iesus* to put him to death, before ever they brought him to the Court of Justice, before ever any Proesse drawne, or witnesses found out, the *Priests and Elders* had resolved upon the question, they sate in Councell, and had agreed, the King must dye, the President must and should give the Sentence of death upon him: So that indeed the bringing him before a Judge, the bringing the King before *Annas, Caiaphas, Herod and Pilate*, this his appearance at foure severall Courts, it was only to put a faire Face upon an ugly Sentence, it only was, by the mockery of Justice to cloak the cruelty of malice, for before ever he came thither, the Councell had determined, *Iesus* their King must dye.

Secondly,

Secondly, see the carriage of the *Serm. 3.* businesse when it came there, and we shall finde that he was not tryed by any course of Law, or by any legall principles : for if we look upon him as before *Caiaphas*, before the chiefe Priests and the Elders, *Mat. 26. 59.* we shall finde that all his Judges were parties, for the Scripture expressly saith, *the chiefe Priests and Elders, and all the Councell sought false witnesse against Iesus*, all the Councel, all that sate his Judges, or that did rise up in Judgement against him, they conspired and plotted how to put their King to death ; or look we upon him as he stood before *Pilate*, before the President, and we shall finde it was the Multitude, it was the Tumult, it was Voices, not Law, that carried the cause against him. *When Pilate saw that he could not prevaile any thing, but that rather a Tumult was made*, *Mat. 27. 24.* then he released *Barabbas*, and delivered Iesus to be Crucified ; Tumult and Votes, not Law or Justice, brought the King unto his Cross.

Indeed in the 25. ver. of the said 27.

Chapter

Serm. 3. Chapter of *S. Matthew*, it is written, *Then answered all the people, his blood be on us, and our children*; the chief Priests and Elders, the prime and close mannagers of this designe, they interest and intitle the people to it, as if this had been an act of the whole people, as if it had been the peoples desire to have their King cut off, all the people said, *his blood be upon us, and upon our children.* Whereas indeed if we look close into the story, we shall finde that had the people been let alone, they would have been as they were some five dayes before, all for the King, they would have prosecuted their former engagement, and have brought their King to his City with safety and honour; they were more inclinable, as it is in the *Mat. 21.* to cry *Hosanna*, then *Crucifie*, and had rather have strowed their garments in his way, then have imbrewed his in blood: *Mat. 27. 20.* *The chief Priests and Elders perswaded the multitude*, the Leaders & Commanders they over-ruled the people; yea if it were as hard to get into *Pilates*, as it was into *Caiaphas* Court,

Court, there might then be more, or *Serm. 3.*
at least but few present at his try-
all, but such who were the creatures
and followers of the chief Priests and
Elders; for you shall finde in the
18. of Saint John and the 17. verse,
That the doore was shut, and Saint
Peter got not in, but upon the interest
of Saint John; and no wonder if they
spake as they were taught, Crucifie
him, Crucifie him: yea Saint Peter in
Act. 3. 17. imputes it to the igno-
rance of the people, which Pilate
flatly layes to the fury of the Ru-
lers: and indeed, no People, nor
Rulers, but were extreemly ignorant
of what they did, when they did this,
the foulest of attempts, Crucifie their
King.

Thirdly, as you have seen what they
did before they came unto the Court,
& how things were carryed there, e-
ven so if we look upon what was done
after Sentence, we shall finde nothing
but Cruelty, nothing but a studied
mixture of Infamy and Sorrowes.

And this will appeare from these
two things,

1. The place.

2. The

Serm. 3.

2. The Instrument of his death.

First the place, *Ierusalem*, the Royall City, the City of *David*; and must it not needs be an aggravation of shame, and sorrow for the Sonne of *David*, for the King of *Sion*, there to lay his head upon the block, there to weare a crowne of Thornes, and there judicially to be put to death, where he and he only should have sate upon the Throne? Indeed it was not done before his Pallace, it was not done before his owne doores; but it was done *in Occidentali parte*, it was done in the West part of the City, it was there done where it might bring most disgust and distaste upon him. *Mons Calvaria, id est decollatorum*, Mount Calvary, that is, according to *Jerome*, the place of common Execution, the place where Malefactors were beheaded; now there where that same day a couple of theevs were to be put to death, there, & in the midst of them (as if he had bin like to one of them) as a Tyrant, a Traytor, a Murtherer, and a publick enemy, they Crucified their King, and they put to death even

even the Lord of glory : So that indeed, not only the place, but the very instrument of his death, that he should be nayled to the Croffe, be numbred among transgressors, and dye as a Malefactor, this is to a King; to a righteous innocent King, a thing bitterer then death. *Serm. 3.*

Secondly, And in a word then to conclude this point, when the Jewes were so Rebellious, as to conspire and attempt the killing of their King, they added this wickednesse above all, they killed him after the most ignominious way, after the most irksome and tedious invention, that those times had.

They were not so mercifull as to lay an Axe unto his throat, or a Sword unto his Heart, but in the places most remote, in the Hands and Feet, where they might multiply anguish, and not hasten death; where they might wound, but not kill; where they might afflict, but not dispatch; there they tormented, there they tortured, there they studied to grieve and vex his righteous soul: So that of all the sad spectacles under Heaven,
of

Serm. 3. of all the cruelties that ever the Beasts of the people presented to the world, there is none like to oppressed Majesty : never is Ambition, Envy, Malice, or what brutish affection soever is predominant, never is Rage and Fury so highly, and so full fed, as when it drinks the blood Royall : So that the saddest object that was ever yet recorded, it was this in my Text, the Betraying, the Buying, the Arraigning, the Deriding, and the Crucifying of their King.

Pilate abhorred, and yet gave way unto it, the Jewes denyed and abjured it, yet did it; they were ashamed to own, yet not afraid to act the villany, *Shall I Crucifie your King saith Pilate, And do you thinke we would?* say the Jewes. *We have no King but Cesar.* A plaine evidence, that it was Feare, Passion, Envy, which against all Conscience, Law, Right or Reason, thus barbarously used a King : So that all now remaining, is to see what use we should make of it, and that I shall dispatch under these three heads.

1. It should teach us to be patient.

2. It

2. It should teach us to be charitable. *Serm. 3.*

3. It should teach us to be penitent.

First, It should teach us to be patient, looking in all our crosses and troubles on a Crucified King. Well known is that Motto, *Bona agere, & mala pati Regium est*, To do good, and suffer evill, it is a Royal, a Kingly part; and indeed never did any King so act this part, as the King in my Text; for if we look upon his concessions, and acts of grace, we shall finde that they were beyond all that were ever granted.

And on the other side, if we looke upon the injuries and indignities he suffered, if we looke upon the provocations, and vexations, the Insolence and Malice, Jealousies and Feares did heap upon him, we shall finde him a Patient beyond President, so that indeed it is hard to say, whether this King did more good, or suffered more evill for us; such good he did, that except the integrity of his soule, he Sacrificed all the rest.

Such.

Serm. 3. Such evill he indured, he lost but all which Man could deprive him of; such good he did, that preserving what might make him a Saviour, he gave up even all, as he was a Sovereaign; such evill he indured, that those very wretches for whom he suffered, triumphed in his miseries, and (though his Subjects) gloried to insult upon him. So that indeed there cannot be an exacter piece of patience, then this harrowed and Crucified King: *1 Pet. 2. 2. Christ suffered for us, leaving us an example, that ye should follow his steps.*

Our King not only suffered for satisfaction, but also for imitation; so that indeed we are not only to looke upon him as a Saviour, but also as a sufferer; not only who suffered for us, but also as one who made himselfe an example to teach us to suffer, in which we have not him for an example. Honour, Freedome, Estate, Friends, Life, these are the darlings that we dote upon; and in which of these can we so deeply suffer in, as our King did? In Honour we cannot, for his is the Throne, and ours but
the

the Footstoole; he the Fountaine, *Serm. 3.*
and we but the wast of his fulnesse.
And yet in point of Honour never
was such a sufferer as he was, and in-
deed they could never have made him
such a sufferer, had they not first
wounded, and devested him of his
Honour: We shall see in *Numb. 16.*
that grand and first conspiracy of
Corah, Dathan, and Abiram, it began
with aspersions, and calumniating au-
thority, *ver. 3.* *Ye take too much upon*
you, they endeavoured to make
Moses and *Aaron* appeare Tyrants,
and usurpers upon the people: even
so when the Jewes had a designe and
a desire to Crucifie their King, the
first thing they endeavour is, to make
him odious, and to lay (they care not
how false, so prevalent) Treasons,
misdemeanours, or any things hate-
full to his charge, *John 2. 17.* of
whom it is there written, *the zeale*
of thy house hath eaten me up, even
him they accuse, and traduce unto
the people, as one who would de-
stroy the Temple. He of whom it *Mat. 26.*
is written, *By me Kings raigne*, he 61.
who gave it in expresse charge,
Mat.

Serm. 3. Mat. 22. 21. To give unto Cesar the things that are Cesars, yet even he, Luke 22. 2. stands there indicted for forbidding tribute to be paid to Cesar, and for being no friend to Cesar. He who indeed was ipsa veritas, Truth it selfe, him they charge as an Impostor, or a Deceiver; He in whose mouth there was found no guile, he who was as a Lamb without spot, even him as a Malefactor, and a Villaine, they deliver up. He who was the onely one to save, him they traduce, and charge for the perverter of the people. Now I beseech you, which of us should not with all patience heare, and beare the calumny of the people? which of us should not arm against accusations, flanders, and evill tongues, when you see the King of Glory, the King of Righteousnesse, the King of Peace, he had his honour laid in the dust, and had those things, which he never thought, much lesse did, laid to his charge. Are we accused for Popish perverters of Religion, and as a Roman party? It is no more then our King was, who was charged to destroy that Temple,
of

of whose least profanation he was *Serm. 3.*

extreamly zealous. Are we defamed, reviled, persecuted, and undone, for what we never either thought or did?

'Tis but our Kings case. Should we be mocked as fools, spit upon as Jews, whipt as rogues, boxt as boyes, and all this injuriously too? Yet in all things we have a Royall President, a King, and the best of Kings suffering all this. So that in point of honour, never was a greater violation then what he suffered; first the Funerall of his Honour, and then the Obsequies of himself.

Againe, as Dishonour, even so Restraint, it is a pressing grievance, especially when the Estate that should sweeten, and the Friends that should comfort, are taken also; and yet if it please God to put us to it, it is no more then his own Son, no more then his own Anointed, no more then the King endured. In the 18. of *John*, ver. 12. *The Band, the Captaine, and Officers of the Jews, took Jesus, and bound him; the Souldiers not onely took, but bound the King; nor onely so, but so disquieted him, that as if they*

Serm. 3. they had a desire to have distracted him, they suffered not his eyes to sleep, nor the temples of his head to take any rest: Yea not onely so, but they crowned him with thornes, and so amazed him with cruelty, that had not he been more King of his Passions, then of his Subjects, miseries and sorrowes would have prevented the Court of Justice.

Nor doe they onely take his Freedom, but his Revenue also, *dividing his garments*, as 'tis in the 23. *verse*, and casting lots for his coat. As for his allowance, we can read of nothing but gall, and vinegar; they fed him with nothing but reproach, scorn, and the bread of affliction; yea, whereas ordinary and common prisoners have the comfort of their friends, of the twelve, till after Sentence we find not so much as one, (not so much as a Chaplaine with him.) So that indeed as a great aggravation of his misery, and as a considerable augmentation of his sorrowes, the Prophet in his person saith, *Isa. 63. 3. I have trod the winepresse alone, and of the people there was none with me: none who*
would

would carry comfort were suffered *Serm. 3.*
to have accessse, or addressse unto him.
So that indeed, there was never such
a captivity, never such a restraint, as
this poore King had.

And therefore, should any of us
come to that sad condition, as to lose
Freedome, Estate, and which is
bitterer, the consolation of our
Friends; let us still remember the
Son of God, the Son of *David*, the
King of glory endured all this.

And yet there is a greater evi-
dence of his patience, then all this;
and that is, in his last act, in his so
patient submitting to an unjust Sen-
tence, in the meek resignation of his
sacred Majesty to the stoole of wic-
kednesse: *John 18. 6.* He no sooner
said to the party that came to look
him, *I am he*, but for all their swords
and staves, they went backwards & fell
to the ground: a plaine evidence that
he had power within to have blasted
their enterprize; but when he saw it
was Gods will that those Savages
should be his Instruments, when he
knew his houre was come, then see
his patience, he drinkes the cup,
G carrieth

Serm. 3. carrieth his own Cross; and when he came to *Calvary*, when he came to that West where the Sunne of righteousness was to set, he laid his head upon the block, stretcheth his armes at length, and so as a sheep to the slaughter, yeilds without murmuring to be made a Sacrifice: So that if this example will not, I know not what can move us to be patient.

Mat. 10. 24. The Disciple is not above his Master, the Servant above his Lord. If then the King be bound in chaines, why should the Nobles murmur at linkes of Iron? If the King, the Royall Heire, be cast out of his Inheritance, out of Kingdomes, Why should Subjects repine and fret at meaner losses? If the King were left comfortlesse, and trod the wine-presse alone, what sorrow can befall us which is not of meaner consequence? In a word, if the Heavens have joyes and recompence enough for a suffering King, if to go from a corruptible to an incorruptible Crown, be an advantageous change, there can then be neither Pleasure,
nor

nor Honour, nor any profit in this *Serm. 3.*
world so desirable, but it may and
ought to be patiently lost, for Gods
glory, and the preservation of a good
conscience. For therefore also might
our Saviour dye a King, to teach us
that no person is too great to suffer
for Gods sake; no Glory, no Reven-
nues, no Treasure, no not the Crown
it self but is inferiour to a Consci-
ence: Saint Paul, *Heb. 12.* after he
had spent a long series of examples, as
the most prevalent of all Presidents,
he at last brings in the sufferings of
the King; exhorting in *ver. 2.* *To look
unto Jesus the Author and finisher of
our Faith, who for the joy that was set
before him, endured the Crosse, despising
the shame.*

And indeed it was to no end after
him to bring any, for he was the su-
preamest of all sufferers; so that what
Solomon, Eccles. 2. 12. sayes of the
Action, the same may I say of the
Passion of a King, what can the man
suffer, that suffers after the King?

Behold then a Suffering King, Suf-
fering in the strength of his yeares,
(so sayes *Bedn of Calvary*) that it

Serm³ } was in *umbilico terra*, in the
 midst of the World, in the midst of
 his Kingdomes.

Behold *John* and *Mary*, and what
 friends he had helplesse spectators,
 behold in *Luke* 23. 48. *All the people*
that came together to that sight, be-
holding the things which were done,
smote their breasts: and yet behold
 for all that, some of his Subjects such
 insolent revolvers, that they exult
 and triumph over their King, living,
 dying, dead; living, as you have
 heard, they accused him for a
 Malefactor, and what not? dying
 they upbraided him, and mocked,
 saying, *Mat.* 27. 42. *If thou be a*
King, shew thy selfe: dead, they in-
 sulted, saying, *ver.* 63. *Impostor ille,*
We remember that that deceiver said
while he was yet alive, After three
dayes I will rise.

Come then in these sad times what
 crosses may come, be it the losse of
 credit, freedome, goods, friends,
 life, we have a patterne, and we are
 bound to look upon it; for, saith the
 Apostle, *Heb.* 12. 3. *Consider him*
that indured such contradiction of sin-
ners,

ners, consider what the King suffered, Serm. 3.
and be thou patient.

The second use, as the consideration of a Crucified King, should move us to be patient, the Disciple not being above his Master; even so, if we survey the Patient, we shall finde an example as full of Charity as of Patience, *Luke 23. 34. Father forgive them for they know not what they doe.*

Charity

Love and Charity, S. James calls them, Νόμον Βασιλικόν, *Iam. 2. 8: The Kingly, the Royall Law*; and indeed the King in my Text, as an employment truly regall, fulfilled it to a tittle, and for proof I shall need appeale no further, then to these his last words, *Father forgive them*; them, who? those even under whose Tyranny I now suffer, those that have been the causers, and contrivers of my death, those who have flead my skin, those who have furrowed my back, those who with Thornes have crowned my head, those who with their nailes, wounds and Crosses, have brought me to this present extremity, even them,

Serm. 3. forgive them, O my Father. Nor only doth he pray but plead for their forgiveness, for he not only saith, *Father forgive them*, but therefore, forgive them, *because they know not what they do.*

Should we look into our own souls, or almost into any but a Royall breast, we shall finde another account, another temper; for we do not use to extenuate, but to aggravate our injuries, we do not use to excuse but to accuse our adversaries; what was done casually, we are apt to say was done purposely, and what was done ignorantly, we are apt to say was done wilfully. Whereas if you look upon the carriage and charity of the King, you shall finde him so far from heightning, that he lessneth all his injuries, *forgive them, for they know not what they do*; what Pilate attributed to Envy, the King extenuates and imputes to Ignorance, *forgive them for they know not.*

And indeed Subjects do not know what it is to take away a King.---*Rege incoli sumi mens omnibus una est, Amissa rupere fidem*: Look what the Poet sayes

Virg.
org.

sayes of the King of Bees, the same *Serm. 3.*
 is as true of the King of men, in his
 safety lyeth theirs; for though the
 Crown be to him that weares it a
 wreath of cares, yet to the Subject
 it is *vinculum pacis*, his bond of
 peace: the Hive so long as the King
 of Bees reigneth it aboundeth with
 Honey, abides in safety, every, even
 the poorest Bee enjoyes its Cell; no
 plundering Droans, no sequestering
 Hornets, no dissention while he is in
 power, but (*amisso*) take him away,
 then it just happens to the poor Bees
 as it did to the Subjects of this de-
 spised King: *Mat. 26. 31. Smite*
the Shepherd, and the Sheep shall be
scattered; Crucifie the King, and
 farewell the Kingdome; so that very
 well might the Soveraigns say, they
 did not know what they did, when
 they thus barbarously murdered and
 slew their King. *Father forgive them,*
for they know not what they doe.

And have not we here a lesson well
 worth the learning? Shall God and
 the King be charitable, and shall not
 we? Shall they forgive, and we per-
 secute? Shall they be Mercifull, and

Serm. 3. we Tyrants one to another? It was a worthy King, and a King worthy our remembrance, who said, *I thank God, I never found but my pitty was above my anger.*

Had not the King in my Text been a King, whose wrath was much below his pitty, of all men we had been most miserable. If so then we would have that in us, which we commended in others, that in us which we glorifie in our King, we must then not only magnifie, but imitate our King; we must judge charitably, forgive heartily our very enemies.

Our late Kings charity perswaded him, that it was not his person but his errors, which his Subjects Rebelled against; it was not their malice, but their scruples that put them upon it; just like the King in my Text, rather to weaknesse then wilfulnesse, rather to infirmity then to obstinacy, rather to ignorance then envy, he imputes the high miscarriages against him, *Father forgive them, for they know not what they doe.*

I shall conclude this point with that Heroick, and remarkable death
of

of *Phocion* in *Plutarchs* *Morals*, who *Serm. 3.*
 when his Citizens had brought him *Plu. Mor.*
 to his last draught, a little before he *p. 422.*
 took off his Hemlocks, they asked
 him if he had any thing else to say?
 whereupon addressing his Speech un-
 to his Sonne, he thus said, *I charge*
thee, and beseech thee, not to carry any
Rancor and Malice in thy heart to the
Athenians for my death; he charged
him as a King, and besought him as a
Father, to bury all injuries in the
grave with him: His last Memento,
 his last remembrance to his Son, was,
remember thou revenge not.

Now if Magnanimity in a Heathen
 did this, what should Charity in a
 Christian, especially being animated
 with such Royall Presidents as we
 are? Though our Blessed King in my
 Text, suffered such indignities, even
 the foulest that malice could impose
 on Majesty, though they spit upon
 him, whipt him, and upon his very
 Crosse derided him, yet in the bitter-
 nesse of that paine, behold his chari-
 ty, *Father forgive them.*

And so I passe to the last use of
 this point, and that is, that it should

Serm. 3. make us penitent ; for it will appear, that it was not his, but our sins ; not his, but our Enormous crimes that Crucified the King : 1 Sam. 12. 25. the Prophet tells the people thus, *If ye shall do wickedly ye shall be consumed, both you & your King*; not only ye, but your King, so that you see the wickednesse of a people may be the cause of a Kings destruction : If you doe wickedly, not only you, but your King also shall come to ruine, ye and your King shall perish,

And indeed, which of us that is a Christian, doth not know that the King in my Text, was not only slaine by, but even for his Subjects. *Isa. 53. 3. He was wounded for our transgressions, he was bruised for our iniquities, yea in ver. 7. He was cut off from the Land of the living, but still it was for the iniquitie of his people ; for it straight followes, for the transgression of my people was he stricken ; yea not only of this King in my Text, but also of that good young King Iosiah, in the vulgar Latin it is thus written, Lam. 4. 20. Captus est in peccatis nostris, The Anointed of the Lord.*

Lord is taken in our sins, for the sins of the people God took away their King. So that the losse of King, and a good King, may very well call for penitence. Serm. 3.

That sad book of the *Lamentations*, it is conceived to be principally penned for the slaughter of their good King *Iosab*, for it is said, *2 Chron. 35. 25. Behold they are written in the Lamentations*, the *Lamentations* made for their good King they are upon Record, for indeed his losse it was, as it appeares in the next Chapter, the forerunner of the losse of all.

The King in my Text, (our blessed Lord and Saviour) when he had his Crosse upon his back, he was more troubled with the foresight of the misery of his people, then with his own death, and therefore saith, in *Luke 23. 28. Daughters of Ierusalem, weep not for me, but weep for your selves*; weep not for me, saith the King, for I am passing unto glory; where I goe, no disturbance can be, no disturbance in the world, but to you the daughters and inhabitants of *Ierusalem*, to you my death is the har-
binger.

Serm. 3. binger of many deaths. For in the 29. ver. *Behold the daies are comming, in the which barrenesse shall be held a blessing; in which you will hold it easier to lie under the weightiest mountaine; then under the burthen of my blood.* You will rue the time, that ever you crucified your King: And therefore *weep not for me, but for your selves.* And indeed, good Kings are sure, Survivors must feele their losse; good Kings are sure they passe to peace; but seldome or never leave peace behind them. And therefore the taking away of a King, a good King, calls for penitence, and especially the taking away of this King.

In the fourth verse of our present Chapter, *Behold saith Pilate, I bring him forth unto you, that you may know I finde no fault in him; a faultlesse King cannot be put to death without a fault: Would you know then whose fault it was? It was Pilates fault, it was the Jewes fault, it was the Gentiles fault, yea, which is more, it was thy fault, and my fault, it was the fault even of us, who live at this day,*
our

our sins as well as his Subjects voted *Serm. 3.*
him to death.

It was our Pride that brought him into derision, our Covetousnesse made him poore, our Pomp that stripped him, our Wrath that wounded him; It was our Drunkennesse that made him thirst, our Lust that procured his thornes, our Riot that drew his blood: so that indeed it concernes not only the Jewes, but even us also to be penitent; it concerns not only his immediate persecutors, but even us also to be humbled, and cast down for the death of our King; for not his Enormous crimes, but the Rebellion of his Subjects brought him to his end: *Act. 3. 19.* when Saint Peter had layed before the Jewes the murther of their King, he exhorteth them in these words, *Repent ye therefore, and be converted, that your sins may be blotted out; no way to be delivered from the blood of their King, but by penitence: they must repent that ever they voted, repent that ever they apprehended, repent that ever they Arraign'd, Condemn'd, and Crucified their King.*

Pilate.

Serm. 3. Pilate in all eminent languages proclaimed their guilt, Hebrew, Greek and Latine, spoke their shame; but not a Declaration in all the languages under Heaven, not all the oratory in the world, no not any thing in the world but what S. Peter specifieth, nothing but acknowledgement, nothing but repentance can purge this guilt; Repent therefore and be converted, that your sins may be blotted out.

The way to change our guilt into an Interest, the way to avoid the curse, and procure the blessing of this blood, it is to be truly penitent, to be heartily sorrowfull, to be grieved and pricked at the very heart, that we have done that, for the which Royall and Divine Majesty did so deeply suffer. Nor only must we repent, saith Saint Peter, but convert also; that is, we must set the King upon his throne, we must, as Saint Paul renders it, 2 Cor. 10. 4. *Pull down all strong holds, cast downe every imagination, and bring every thought to the obedience of our King.* For he who was despised, rejected of men, even
he

he was the beloved, the Anointed of *Serm. 3.*
the Lord; he who was insolently
triumphed over, and trampled upon
by his Subjects, yet even he was more
then Conquerour; yea he, who was
cut off from the Land of the living,
even he yet liveth, and liveth the
King of glory.

So that indeed, unlesse we be converted, unless we suffer him to raigne over us, unless we kisse, reverence, and obey the Sonne, we perish from the right way, we cannot avoid the guilt of his blood.

In a word, to conclude all with that in *Rom. 8. 17.* *If so be that we suffer with him, we shall also be glorified with him;* if the King could not but by sufferings enter into his glory, why should we dream or reckon upon a smoother way? If he through Thorns and shame, through anguish, sorrow, & shamefull death; if he through blood, even his own blood, was forced to march unto his throne; how can we hope to sit on thrones, unlesse we will trample on thornes? no Crosse, no Crown. It is enough for the Servant to be as his Lord, enough for Christians (since
their

Serm. 3. their King before was not) even after death to be glorious.

And indeed, did we as he so look upon the joy that is set before us, as to spurne at the splendid vanities of this world, had we an eye piercing into the Heavens, we would then, as did he, indure the Crosse, and despise the shame; we would not then to go to God, much feare or care what man could do unto us. Let us then in all our sorowes, all our sufferings, in all the changes and chances of these sad times, remember we are the professed Servants of a Crucified King; of a King who as to the immaturity, injustice, shame, storne and cruelty of his death, suffered more then we can feare; and all this to take away the sting of our sufferings, to teach us looking upon him, not to feare to suffer; to teach us that his sufferings are the sanctification of ours; to teach us not to value our blood in his cause, who was pleased to shed his upon the Crosse for us. To that King then, who bore our shame, let us ascribe all honour;

to that King that bare our sor- *Serm. 3.*
rowes, let us give all praise; to
that King who gave his life for
us, let us give up our lives; so
shall we who beleeve him Cruci-
fied, behold him glorified, and out
of his fulnesse receive such a glo-
ry, as shall never be taken from
us. Which he vouchsafe, who
was Crucified for us, Jesus Christ
the righteous. To whom be all ho-
nour, and glory, now and for ever,
Amen.



THE
GRAND CONSPIRACY
OF
Jewes against their *King*.

A Demonstration of the highest
Insolencies proceed from men of the
lowest, and most base Extractions.

THE

<i>Husbandmen</i>	} Kill the	<i>Sonne.</i>
<i>Vine-dressers</i>		<i>Heire.</i>
<i>Peasants</i>		<i>Lords Anointed.</i>

Virg. *Æt.* 12. v. 236.

*Nos patria amissa Dominis parere superbis
Cogemur——*

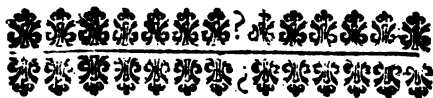
Herc. Oct. ad fin. Act. 2.

*O quod superba non habent unquam Domus
Fidele semper Regibus nomen——*

L O N D O N,

Printed by J. G. for R. ROYSTON,
at the Angel in Ivie-lane, 1653.





Herc. Oet. ad fin. Act. 2.

Ἀγαθὸς παῖς πένης καὶ σοφὸς ὁσπᾶρ

Βασιλῆα

Πρεσβύτερον καὶ ἄφρονα——

Homer. Iliad. 7. de faminis Capt.

Πάτερ κλον πέραςιν, σφῶν δ' αὐτῶν
κῆδε ἐκάσκη.

I. *Some of Ignorance, sins of Knowledge, some wittingly and some unwillingly, put the Heire to death.*

II. *Persons eminent either for Honour, or Holinesse, they are the most lyable to Envy, Spleen, Hate and Malice. The heire in whom Honour and Holinesse met in a most eminent degree, him above all others, did the Husbandmen put to the most Ignominie, and most Affliction: Lam. i. 12.*

III. *Since Covetous and Ambitious persons feare no difficulties, the Consciencious and Religious should much lesse do it.*

IV. *All*

IV. *All Conditions are comprehended under Coloni, to teach that all have somewhat so to Husband, as they will answer it to God himselfe.*

V. *Combined wickednesse, and united Malice produceth strange villanies, what great things then might united Devotions, and an associated piety bring about?*

VI. *Deliberation and Reasoning within our selves, and among our selves, more requisite in Religion, and what concerneth God, then in Rebellion and murdering of the Heire.*

VII. *Sin must be ripe in the bud, for incredible even to sinners themselves are the mischiefs, to which a prevailing wickednesse may bring, witnesse Hazael, David, the Husbandmen in my Text.*

SERM.



S E R M. IV. Preached 1649.

LUKE 20. 14.

*This is the Heire, come let us kill him,
that the inheritance may be ours.*



IN this Parable you have the Character of as good a Lord, and of as ungratefull a people as ever lived; a Lord, who for the good of his Vineyard, and for the welfare of his people, did all that could be done: And a people, who for the Ruine, Dishonour, and Disadvantage of this good Lord, most unthankfully did no lesse, then even all they could doe.

The good endeavours of the Lord, you may reade in these words, *O Inhabitants of Ierusalem and men of Iudah, judge I pray you, between me and my*

Serm. 4. my Vineyard; what could have been done more to my Vineyard that I have not done to it? The good Lord, though indeed our God and our King, He puts himselfe upon his people, he would have the Vineyard to say whether he had not done his part! And indeed, for a thriving Vineyard, or for an happy people, what had he not provided? what had not he condescended to?

A good Soyle, Heaven watered not a better: A good Fence, for no Nation better Lawes; A strong Tower: No Church better Ordinances. And, (to keep a right understanding between him and his) Messenger after Messenger, Prophet after Prophet, yea he sent his own Son to compose all differences.

But see the Rebellious ingratitude of an ungodly Nation; That Lord who crowned their earth with fattenesse, him they crowne with thorns: That Fence, which for their security this good Lord planted, they pull up; That Tower, which this good Lord fortified, they dismantle: Those Messengers which this good Lord sent,

sent, them they Murder; yea to *Serm. 4.*
 himse, who gave them Wine, they
 give Gall; and even him who kept
 every one of them peaceably under
 his own Vine, even him they Mali-
 ciously and Treacherously cast out of
 his own Vineyard; for so it is in the
 very next verse; *They cast him out of
 the Vineyard, yea they said----This
 is the Heire, come let us kill him,
 &c.*

In which words these generalls
 are considerable,

1. A Confession. *This is the
 Heire.*

2. A Combination. *Come, let
 us kill him.*

3. An Ambitious instigation. *That
 the Inheritance may be ours.*

In the confession these parti-
 culars,

1. Who this Heire was? *Christus
 Domini,---The Lords Anointed.*

2. What he was Heire to? A King-
 dome at least---*Rex Iudeorum.*

In the Combination.

1. The quality
 and Condition of
 the Combiners, $\left\{ \begin{array}{l} \text{Agri-} \\ \text{cola.} \\ \text{Coloni.} \end{array} \right\} \left\{ \begin{array}{l} \text{Tenants.} \\ \text{Husbādm.} \\ \text{Farmers.} \end{array} \right.$
 H 2. The

- Serm. 4.*
2. The manner of their Combining---They associated---*Came.*
 3. Their Consultation---*They reason'd among themselves.*
 4. Their Conclusion. *Let us kill him.*

In the Ambitious Instigation,

1. An acknowledgement of the Heires just Title---No Feoffee in Trust, no Elective owner; *But an Inheritance.*

2. A Resolution to make themselves Successors to what he was Heire---*That the Inheritance may be Ours.*

First, We are to begin with the Confession, *This is the Heire.*

Whether we look into the *Acts*, or into the *Epistles* of Saint Paul, we shall finde there was in this great bu-
sinesse, in the making away of this Heire, and in the making way for his *Inheritance*, two sorts of people; one whose Originall designe it was, and others who meerly through Credulity and Ignorance were engaged in it.

1 Cor. 2. 8. *Had they known it, they would not have Crucified the Lord of glory.*

glory. And I wot (now Brethren) *Serm. 4.*
through ignorance ye did it; as did al- A.C. 3. 17.
so your Rulers.

Whether we look upon the Princes
 and Lords of *Israel*, or whether we
 looke upon the Vulgar and *Com-*
mons of the Land, some of both the
 Apostle doubteth not to say, through
 ignorance they did it, some of either
 knew not that *that was the Heire.*

But as some knew not, even so my
 Text positively affirms of other some,
 they knew it well enough; for they
 could directly say, --- *Hic est Hares,*
 This is the Heire; This is the person
 that is most considerable, this is he
 that must be remov'd, this is he that
 must be caught. Our plots are vaine,
 the Dominion and Inheritance can-
 not be ours, unless this, this the Heire
 be taken away.

The lesson then for our Instruction *1. Point.*
 is, That there are finnes of *Ignorance*,
 and that there are sins of *Knowledge*;
 sins of *Infirmity*, and sins of *Ob-*
stinacy; some wittingly and some
 unwillingly kill'd the Heire. Some
 resolv'd to do it, though they knew
 it; some others indeed did it,

Serm. 4. but they knew not what they did.

Now it would seriously be considered, whether the sins that we do commit, yea and have committed even against the Heire, Gods Anointed, be sins of Ignorance, or sins of *Obstinacy*? Whether we sinned against this Heire, as not knowing of him to be our Sovereign, or because we knew to do our duty, might be a crossing of our Lusts, & an undoing to us.

Nicodemus and *Joseph of Arimathea*, these both knew and were well enough informed, that *this was the Heire*, they knew he was the *King of Israel*: But such was the feare and awe of the Jewes upon them, that they durst not appeare for him. They durst not confesse and say, this is the Heire, for though *Joseph consented not to his death*, yet we never finde that in his life he durst shew himself clearly on his party. Indeed *Nicodemus* once gave him a visit, but it was in the Night, as if it had been a worke of Darknesse to adore the light, or an Act of Rebellion to do homage to his King. The Rulers, Lords, and Councill of State, what by his *Declarations*

Luke 23.
51.

rations published by his Prophets, *Serm. 4.*
 Treaties with him, and Answers
 from him, they were so far convin-
 ced, that even at their very Counsel-
 Table, they were forced to say--- *If* *John 11.*
we let him alone all men will believe *47.*
on him; yea so great and cleare was
 the manifestation of his worth, and
 wisdom, that so far were the people
 undeceived, that even they cried
 out, *Bene omnia fecit*; He hath done *Mark. 7.*
 all things well. So that though Ig- *37.*
 norance in some might abate more
 then in some others, yet so clearly
 were most convinced this was the
 Heire, that the guilt of wilfull Mur-
 ther it came heavily even upon the
 whole Nation.

It would then by us be seriously
 and timeously considered, whether
 those sins will be allowed as sins of
 Ignorance, which we act against
 Knowledge? or those sins of Infir-
 mity which we act meerly to save a
 peny, or to satisfie a Lust?

This is the Heire. As the ungrate-
 full Husbandmen could not but con-
 fesse, this whom we intend so much
 mischief to, and dishonour against,

Serm. 4. is the Heire. Even so, which of us is it that cannot say, this is the will of God, thus God will have it; and yet for all that, as the Husbandmen against the Heire, even so we Rebelle and engage even against Gods will.

This is the Heire, and this Heire he was *Christus Domini*, The Lords Anointed, for this is that Heire of whom it is written, *Heb. 1. 2. In these last dayes he hath spoken by his Son, whom he hath appointed Heire of all things.* This is that Son and Heire, who is said to be *the Lord, the Christ, the Anointed of God*; And indeed his being thus, his being Gods Anointed, his being such an Heire as had no *superiour* but his Father, no equall upon earth; His being such an Heire, as was next and *immediate* under God, such an Heire as was not simply the Landlord, but the King of the Vineyard, The Covenanted and Combining, and making an head against such an Heire, This, this is the *Treason*, the Villany, and the abomination in the Text. So that the point for instruction may be this,

Persons.

A. 4. 26.
27.

Persons Eminent, either for Ho- *Serm. 4.*
nour or for Holinesse, they are (of all 2. Point.
other) the most liable to Envy,
Spleen, Hate and Malice. *Uncti*
Domini, The Lords Anointed, Priests
and Princes, they are of all conditions
most hated, and (to their power)
most abus'd and scorn'd by Vulgar
people.

Pfal. 98. 1. Dominus regnavit, iras-
cantur populi. The Lord hath raigned:
(and as Saint *August* infers) the peo-
ple are vext, and angry at it. They
would not that God himselfe should
be a King; for the most part, the peo-
ple are of their seditious temper, who
cried out, *All the Congregation is* *Numb. 16*
Holy; all as fit to rule as *Moses* and
Aaron.

Homines nulli magis repugnant, quam
illi contra quem sentiunt imperium te- *Vid. Kek.*
nere. *Xenophon* long since (though in Politic.
he excepteth *Cyrus*) told the world, pag. 173.
men are so averse to none, as to him
they finde to hold the Reines, and to
beare rule over them. And *Platarch*
in a Tract of his, *Omni populo inest*
aliquod Malignum, & querulum in
imperantes—People are generally

Serm. 4. Malignant & querulous against their Governours; yea saith *Senecca* -- *quavis il agas princeps, ut ne quis merito te oderit, erunt tamen semper qui te oderint*, Though thou being a Prince, dost nothing whereby any one should deservedly hate thee, yet for all that there will be alwayes some that will hate thee. And though our English Translation doth not speak it out --- *Tremelius* as a Text of Gods own word thus Translates, --- *Non esse finem ulli populo de ullo qui præsist ipsis*, The people are never content with their Governour: And then in his Comment adds, -- *Populus, ne quidem in Sapiente principe, sive Rege, acquiescit*, The people will not be content, no not with a wise King, And indeed we have had evidence enough, yea too much of this truth; For though the Heire in my Text was Gods own Sonne, of the same Essence, *Wisdom* and goodnesse with the Father, yet content he could not give you, such discontent the Abjects, and his Subjects took at him, that they fear'd not to say, *This is the Heire*, this is he that stands between us.

Evel. l. 4.
1.2.

us and a Kingdome, come let us combine, *and kill him.* So averſe to Honour and Authority, are an *undisciplin'd Multitude*, that though God ſend them a King from Heaven, ſend downe his owne Sonne to be their King, they will *not* Reverence, nay they will not ſuffer him ſo much as to live among them. *This is the Heire; come let us kill him----* *Serm. 4.*

Secondly, As I have ſhewed who this Heire was, *Chriſtus Domini*, the Lords Anointed, we muſt now conſider what he was Heire of. And for that, to any one who pleaſe to peruſe *his writings*, there will appeare evidence enough; for whether we conſider his *Birtheright*, or his *Inauguration*; whether we conſider what he was borne to, or what he was inveſted with, we ſhall finde he had a Princely, yea a *Royall Inheritance*.

His Birth-right that we have in theſe words, *Where is he that is borne King of the Jewes?* He was borne a King, but indeed it was but a petty Kingdome he was borne to. The Land of Jury, and the Kingdome of the Jewes, it was but a ſmall Domini-

Serm. 4. on. But if we consider his Inauguration, and the *Additionalls* to his Birthright, we shall then finde him an Heire of great Consequence ; For though where his Birthright is spoken of, he is only stiled *King of the Jewes*, yet if we look upon his Investiture, and Gods Designation, we shall finde it was not only the *Land of Indea*, but even the whole world was his inheritance. And therefore it is written, The Son (who though borne only King of the *Jewes*) yet *Heredem constituit, He hath appointed, and made him Heire of all things.* And *Psal. 2. 8.* *Aske of me and I will give thee the Heathen for thine inheritance, and the utmost parts of the Earth for thy possession.* So that as the Poets fondly intituled a Goddess of theirs to three Dominions, *Diana* upon Earth, *Luna* in Heaven, and *Proserpina* in Hell ; even so really and truly this Heire had just title to *Three mighty Kingdomes* : To Heaven, and the inhabitants thereof, by Creation ; To Earth, and people thereof, by purchase ; To Hell, and the *vassals* thereof by Conquest, for it is written,

Jesus.

Iesus knew that the Father had given Sermon 4. all things into his hands. And yet against a King of three Kingdomes, 3. behold a Conspiracy, This is the Heire, come let us kill him. Whence the point of Instruction may be this,

Since the Covetous and Ambitious 3. Point: feare not Difficulties, the Religious and Conscientious should much lesse do it.

Behold in my Text a Prince of Power, a *Solomon*, yea a greater then *Solomon*; and yet behold! The Covetous and the Ambitious; They neither feare his *Power* nor Reverence his *Wisdom*; neither Regard his *Majesty*, nor feare his *Indgements*; But on they go, yea on they so-industriously did go, that notwithstanding he was Gods Anointed; Notwithstanding their King, notwithstanding so True, and so Right an Heire, they kill and cast him out of his owne Inheritance.

Shall now *Rebellion* be thus active? and shall *Religion* be dull and sluggish? Can *Covetousnesse* and *Ambition* so heat and heighten the Spirits, that

Serm. 4. that men to attaine base ends, will venture through a *Sea of Blood*! yea to unthrone a King! Certainly then, to attaine the *Kingdome of Heaven*, to be a coheire with the Heire in my Text, and to gaine a glorious and *Righteous* Inheritance; This should move the Consciencious, and the Religious to Master all Difficulties. For, if the Husbandmen spared nothing they could do, to take away the *Glory*, & to take away the *Inheritance* from him, whom they knew & confessed to be the undoubted Heire; What should not we, who are listed under his name? what should not we who glory to be called Christians? what should not we do to restore the *Heire* unto his owne, and to recount unto Christ all glory possible? I am even asham'd to say it, and yet most true it is, thousands and ten thousands take more paines, and are at more cost to descend to *Hell*, then the most of Christians are to ascend, and get to *Heaven*. So that they, who injure, wrong, and abuse the *Heire*, they who killed and cut off the Lords Anointed, they did and doe it a great deale

deale more heartily, then do we who *Serm. 4.*
professe to Honour, Worship, Glo-
rifie, and be loyall Servants to
him.

Rom. 8. 29. *Whom he did foreknow,*
he also did predestinate to be conformed
to the Image of his Sonne----- To the
glorious and *Beatificall* Image of
the Sonne, to this we all would and
desire to be conformable: But to the
Passionate Image, to the suffering
condition of him; to be cast out of
our owne Vineyards for him, as he
hath been for us, this we have not
Christian patience enough to heare
on. And yet this, (witness *S. Paul*)
even the *Fellowship of his sufferings,*
a Conformity to his death, as well as *Phil 3. 10.*
to his glory, is to be expected by us.

God forbid, God forbid, we should
have such Difficulties between us and
Heaven, as necessarily are between
Husbandmen & a Kingdom. And yet,
as it followeth, the Husbandmen did
so combine, and so associate, they ma-
stered all their Obstacles. And there-
fore if we would have a Kingdome,
and that a Heavenly one, we must
so resolve, as to Master all lets,
which.

Serm. 4. which the better to encourage us in, we shall passe from the *Confession* to the *Combination*, to see whether this their Industrious mischiefe will not shame us into an Holy Industry. For that Husbandmen, men of Earth, *Terra filii*, that such as these should be able to undermine such an Heire; This must needs inforce an unwearyed Industry. Passe we then to a survey of it, in these words, *Venite, Occidamus, Come, let us kill him.* And here I premised these foure particulars,

1. The quality and condition of the Combiners, *Coloni*, Husbandmen.

2. The manner of their Combining--They associated. *Venite, Come.*

3. Their Consultation. *They reason'd among themselves.*

4. Their Conclusion. *Let us kill him.*

First, of the quality and condition of the Combiners, and that you have in the beginning of this verse,--*When the Husbandmen saw him.*

By Husbandmen we must here understand even people of all Conditions,

ons, and indeed people of *All Con-* *Serm. 4.*
ditions are accessary to the Murther
of this Heire. First, that by Husband-
men we are to understand not only
Coloni, but as the *Italian*, *Colonelli*,
not only the base, but the Honoura-
ble, not only Clowns but Colonels,
not only the people, but also the
Priests, this is apparent, for it is writ-
ten,---*The chiefe Priests and the* *ver. 19.*
Scribes the same houre sought to lay
hands on him---And that, (as it fol-
loweth) for this very reason, because
they perceived *He had spoke this*
Parable against them---They per-
ceiv'd that they were in the account
of these Husbandmen.

• Secondly, not only chief Priests and
Scribes, *Lords and great ones*, but
also vulgar and meane ones, the *very*
scumme of the people were also con-
cerned in it. And therefore you shall
reade,---*He began to speake this pa-* *ver. 9.*
vable, ad plebem; He spake it to the
people, to the Vulgar, to the Meaner
sort. And indeed he very well knew
it was their madnesse, that was to
compleat this mischief, and their ma-
ny hands that were to divide this In-
heritance.

The

Serm. 4. The point then for our instruction
4. Point. is, that whether High or low, Rich or poore, we are in the esteeme of God, *Coloni*, Husbandmen. That is, every one of us hath somewhat so to Husband, as we will answer the Husbandry of it; to God himselfe.

Bern. super Cant. serm. 63. *Viro sapienti vita sua est vinea.* Every wise mans life and Conversation, is a Vineyard, whereof the Heire in my Text is and ought to be the Lord; So that indeed unlesse we bring forth fruit to him, unlesse we yeild to him the due Harvest of *Tribute, Honour, and Obedience*; unlesse our lives be such as speak *his glory*, we can scarce avoid the very *guilt* in my Text, which is the casting him out of his owne. For, though the Heire in my Text, and the Lord of our Vineyards, is now taken away and in the Heavens, yet he may be, and daily is, cast out of his Vineyard; For if we obey not whom he hath appointed to succeed him; if we obey not his Lawes, and so order our lives (which are his Vineyards) as he hath given in command, what do we but cast him out of his Vine-

Vineyard? If our obstinate wills, like *Serm. 4.*
those Rebellious Cittizens, cry--*Nolumus hunc Regnare*, we will not
that he rule over us, but we will be
Lawes unto our selves, are we not
then resolv'd to be the Lords, and no
more the Husbandmen?

Again, that *all conditions* are couch- *Luke 19.*
ed under this homely Appellative, ^{14.}
Coloni, Husbandmen; This should
teach us that the proudest, and the
highest of us are but in a *subordinate*
condition; we are not *Pares*, we are
not Peers, we are not Equals, we are
not Co-ordinate with the Heire of
the Vineyard; for we are *Coloni*,
the Husbandmen, but the Heire he
is *Dominus Vineæ*, He is the Lord of
the Vineyard.

Lastly, whereas the Lord when he
spake this parable directed his
speech, *πρὸς τοὺς λαοὺς*, to the Ple-
beians, to Commons, to the
Vulgar; a reason of this may be,
because they are commonly sensible
of no injury but their owne, at least
of none above their owne. Like that
rich Churle *Nabol*, they are ready to
say, *who is David?* Though *David*, ^{1 Sam. 25.}
Gods

Serm. 4. Gods Anointed, was a Protection, and
ver. 16. a Wall of Defence unto him, yet
 when *David* was in distresse, so little
 was this *Clown* affected with the Suf-
Ver. 11. ferings of a King, that you shall finde
 he prefers his *Sheep-shearers* before a
 Sovereaigne; he would not spare of
 what he had provided for them, to
 give part unto a King. And just so
 it was with the *Hinds*, and Husband-
 men in my Text; Of the *Heire*, and
 of his sufferings; of the *Lord*, and of
 his losings; of the *Sonne* and of his
 losses, the Husbandmen, the Farmers,
 the Occupiers and Tenants to the
Lam. 1. 12 Vineyard they had no regard. Yea,
 as if the very *Demand of Rent* it selfe
 had been a grievance, when the *Heire*
 came in *Person* to demand *his Due*,
 they presently combine and say, *Ve-*
nite, come, come, this is the *Heire*,
 come, *Now*, this is the *Time*; *Now*
 we have the *Heire* in our power,
 now or never is the time to make us a
Free People. And this is the second
 considerable in the Combination,
 They associated, *Venite*, Come.

And indeed without an Associati-
 on it could never have been done.
 For

For *so just* an Heire, one who could *Serm. 4.*
do nothing to forfeit his Inheritance;
so great an Heire, one who had no
Judge upon Earth above him; *so*
strong an Heire, as had the power of
Kingdomes in his hand; *so wise* an
Heire, that they trembled to Treat
with him; being (as it is) *astonished*
at his understanding, and Answers, *Luk. 2. 47.*

--- Such an Heire could not be robbed
of his Birth-right, nor deprived of
his Inheritance, but it must be done
with *violence*, and that violence could
never had hands enough, without an
Association.

The point then for our Instructi- *5. Points*
on is, to behold the strength of Com-
bined wickednesse. How an united
Malice produceth strange Villanies? *Lesson de*
Of the Devill himselfe it is observa- *Iure &*
ble, though he be the Prince of *Iust. cap. de*
Darknesse, and hath in himselfe, a *Magia. 45.*
very powerfull Malice; yet, *even he,*
unlesse united, cannot do nigh so
much mischief, as in Conjunction.
And therefore when he hath any no-
table Villany to bring about, when
he would effect and do such a Master-
peece, as this in my Text, to disinhe-
rit

Serm. 4. rit an *Heire Royalt*, or subvert Kingdomes, he then doth, just as the Husbandmen in my Text did, *He associates*; He saith to the discontented and disaffected Sonnes of Men, *Venite*, come; Come and joyne but your *Hands* to my *Head*, and we will have our *wills*, such and such shall not raigne over us. And indeed to such an *Associate* and combined Malice, where the Devill is the Counsellor, and Man the Actor, God permits a great deale more mischief to be done, then he will to a single Malice. Yea, without peradventure, to an *Association* of Villaines (though all men) God permits much more, then he will to any single Tyrant.

Act. 4. 25. The Apostles speaking of the very Association in my Text, speaking of the people saith---*The people imagine vaine things*. But when there was to the people an Association of great ones---when as it followeth---*The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ*: Then as followeth in my Text, the Father gave such way unto

to this Malice, that they took, yea *Serm. 4.*
they killed the Heire.

• The use we are to make of this point is, to take heed that we do not engage, and affociate with *the Devil*, that we do not strengthen his malice; for he was not more busie to bring the Heire to his death, then he is at this houre to suppress his Kingdome; he would not by any meanes that Christ should *rule, or live* within us; *Mat. 16.* and yet sure we are, if we associate *18.* not, *the Gates of Hell cannot prevail.*

Again, Is it so, that an Association and a Combination in wickednesse *strengthens* the hands, and impowreth malice? what then would an Association in godlinesse and good things do? Indeed *Religion* it selfe, if we attend the Word, it is only an *Holy Combination*, a Religation, or Obligation to the things of God. Should wee then but change that *wicked Venite* in my Text, to that *holy Venite* of the Church; Did we but so come, and *so worship*, and so fall down before the Lord our Maker, as it behoveth penitents, and a *chastised* people; such
an

Serm. 4. an Association it would move even God himselfe to be our Helper; such an Association it would preserve every man in his Vineyard, and restore the Right Heire unto his owne. And so we shall passe from the *Summons*, to the *Meeting*, from the Association, to the Consultation.

They reasoned among themselves, saying, This is the Heire, Come.

They reasoned among themselves. Their first meeting it is (as the French) *Parler*, to parle, to consult, to lay the businesse; And indeed as there were many *Hands* to doe it, so there was a need of *many heads* to plot it. And yet, if you observe it, they were selected heads, *Διλογί-ζοντο πρὸς ἑαυτοὺς*, They reasoned (not before others of another judgement, or before such as were true of heart.) But *πρὸς ἑαυτοὺς*, *They reasoned among themselves*, when there was none with them, but such as themselves, when they were as in a close Committee, then they reasoned upon this matter, then they tooke it into debate what should be done with the Heire.

*Inter seip-
sos in secre-
to consilio.
Capet. super.
Mar. 21.*

The

The point then put to the questi- *Serm. 4.*
on, and that which they were to rea-
son of, we may finde by the con-
nection of the precedent to this pre-
sent verse; for, saith the Father there,
I will send my beloved Sonne: and
then followeth to what end, and that *Verse 13.*
is to see whether they *will reverence*
him, or no? Now upon this they meet,
upon this they consult, and in
the negative they conclude, and vote
they will not reverence. So that their
debate, and reasonings, was probably
upon these two heads:

1. Upon what they had done.
2. Upon what they were resolv'd to
do: And both these we have within
the confines of our parable.

First, an Epitome of what they had
done, we have in the 10. 11. and 12.
verses; and that briefly is, A con-
tempt of their Lord, in the abuse of
his Messengers. And indeed the first *Mat. 21.*
step to pull down the Master it is to 35.
trample upon the Minister; They
beate, they put to *shame*, yea they put
to *Death* such as were sent unto them.
Not only did they deny their Duties,
to pay their Tribute, and to send
fruit;

Serm. 4. fruit; but as if those whom the Father sent, had been so many *Evil Counsellors*, they take, and hang them up as Malefactors. Yea, and that they *then* do, when indeed all their messages were *messages of peace*.

Now having been not only *rebellious* in denying their Obedience, but also *ungratefull*, even unto blood in the slaughter of the Prophets, The Husbandmen might very well fall a *Reasoning* what was now to be done, whether Reverence, or Resistance, whether a *Submission* to the Heire, with an Act of pardon and Oblivion? Or a proceeding to higher mischeives? which was to *Reville*, *Rebell*, and to *cut off* even the Heire himselfe. It is Resolv'd upon the question they will owne no *guilt*; They will confesse no fault; what they have done, whether in *usurping* the Vineyard, *Denying* their Dues; or *Butchering* the Messengers, they will acknowledge nothing. Yea as if the Heire had *Necessitated*, and put them upon all these villanies, they Resolve further, they will be *Avenged* upon the Heire, and that is the second point they Reason, and

and consult about---*They Reasoned Serm. 4. among themselves, saying, this is the Heire, come---* let us take some order with him, let us so deale with him, that the Inheritance may be ours; so deale with him, that he may be countable to *us*, not we to *him*; In a word, they Reasoned saying---*This is the Heire, come let us kill him.* So that the second and maine part of their Reasoning was how to dispose, and order what was Requisite to this end; And indeed this required a great deale of Reasoning too. For, if we looke but upon *ver. 5, 6.* of this *Chap.* we shall find they stood in such *Awe* of the people, that they durst not pass a rash judgment, no not upon the Baptisme of *John*, much lesse upon the *Heire* in the Text. And therefore they first Reason among themselves how to take off the people, and how to make him Despicable in their esteeme. And indeed, to summe up that long work in a word, this they did by taking *His Revenew* and his Honour from him. For take from the *Heire* his Vineyard, take even from *Majesty* it self what should

Serm. 4. support it, *Reverence* and *Reverew*, and then the Heire will be lookt upon more like a Carpenters Son, then the Lord of a Vineyard; so that in denying to reverence the Sonne, they rais'd a Scaffold for the ruine of him: And that's the *Consequence* of their Treaty, after they had reason'd among themselves, they conclude, ---*Occidamus, Let us kill him.*

6. Point. The point for our instruction then may be this, Is it so that the Husbandmen in my Text would not venture upon an *Act of Rebellion*, no not upon *Oppression*, nor *Murther*, but they would first meet, reasoning not only ἐν ἑαυτοῖς, but also πρὸς ἑαυτοὺς; reasoning not only within themselves, but also among themselves? Certainly then, either *Acts of Religion* must be of lesse consequence then *Acts of Rebellion*, and the things of this world more to be stood upon, then the things of God, or else *Consideration*, *Deliberation*, and *Reasoning* both within our selves, and among our selves, is as requisite in the wayes of *godlinesse*, as in the wayes of *wickednesse*. Shall the

the Husbandmen reason and deliberate how to do service to the Devill, and shall we think what comes first, or what lyes uppermost, good enough to give unto our God? Certainly if an *Assembly*, Counsell, and Reasoning were found requisite for the disinheriting, and dishonouring of the Heire, we cannot be too carefull, too curious, or too considerate when we are about those performances, which must honour, and advance the Heire. The Husbandmen consulted, and Reason'd among themselves how they might kill the Heire: much more then concerns it us to Reason, Consult and study how to get this Heire to live and raigne with us. And so I passe to the last Act of this Horrid Combination---and that is this fall and unparallel'd president and Conclusion---*Occidamus, Let us kill him.*

When *Cataline* was deeply engaged in his Conspiracy, He concluded, His ills were such, he could not be safe, But *Audendo Majora*, by attempting greater. The Husbandmen in my Text, they had committed so

Serm. 4. many outrages, and so many enormous villanies against the Lord of the Vineyard, that, as Saint Chrysostome observes,---*quum veniam peccatorum optinuerint* *petiisse debuissent*, When they should have come Humbly to have crav'd pardon for them----just as seditious Cataline, *scelere certant*, they contend in wickednesse, and *priora ultimis superare contendunt*, strive by the last to exceed the former. As Cain thought of his sins, even so thought these Husbandmen of their *exorbitances*, such they were as the Heire could never forgive; and therefore no safety but by his death---*Occidamus*, even in our owne Defence *we must kill him*. And indeed from the killing of Prophets, to the killing of Kings, is an easie progresse. For as God Almighty (for their protection) thus coupled them---*Touch not mine Anointed*, and do my Prophets no harme, even so (in order to their Destruction) the Devill thus: First he teacheth to despise the Prophets, and to harme them; and then, to *Men thus flesht*, flesht in the scorne and blood of Prophets, such they shall make nothing

Psal. 105.
15.

nothing to touch, yea to cut off Gods *Serm. 4.*
Anointed.

Luke 13. 34. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee*

----When Jerusalem was grown so daring, as to kill her Prophets, then when the Lord of the Prophets, when Gods Anointed, when the Heire himselfe came amongst them, they feare not to lay hands upon him, and to say, --- *Hic est Hares*, This is the Heire ---- *Occidamus*, Let us kill him.

The point for our Instruction is, 7. Point:
that we crush the *Crocodile* in the Egge, and that we permit not sinne to grow and encroach upon us: for incredible (yea even to our selves) are the Mischiefes which a prevailing wickednesse may bring us to.

2. Kings. 8. When the Prophet *Elisha* told *Hazael*, that the time would come, in which he should fire the strong holds of Israel, slay the young men with the sword, dash their children, and rippe up the women with child. *Hazael* was so amazed with this, that he cryeth out, --- *Is thy Servant a*

Serm. 4. Dogge that he should do this? He thought it was not possible he should become such a Savage. And yet when, like the Husbandmen in my Text, when he had destroyed the Heire, and kill'd the King, when he had made himselfe Supream, there was not a supreamer Tyrant in the world. In this Nation of ours, how many Hazael's are there? How many are there who have acted that, which seven or eight yeares agoe, they would have abhorred to have thought upon? Little did David when he first beheld Bathsheba, think upon the murthering of Uriah, and yet when Adultery had engag'd him, then (as if necessity had no Law) Uriah must dye to save his Credit. Engaged sinners they know not what they do, they are just like to one who would maintaine a lye, and that cannot be done, but by multiplying of lyes.

The Husbandmen in my Text, for as much as their proud soules would not acknowledg and confesse a guilt, there was no way in the world for them to justifie what they had acted,
but

but to act it out; Their *swearing, lying, Serm. 4.*
killing & stealing, could not be made
good, but by *stoning, killing, undoing*
and *murdering* of all Gainelayers. As
they dealt with the Prophets, so they
were forc'd to deale with the Sonne,
this is the Heire, this is he who will
Sentence us, if we do not slay him,
and therefore *Occidamus*, let us kill
him.

Whosoever then would do his
Duty, either toward God, or toward
Man, he must nippe in the budde
what ever he findes but putting forth
against it. 2 Cor. 10, 5. The Apostle
in behalfe of the Heire in my Text,
challengeth that every *thought* be
brought into Captivity; and indeed
unlesse we there stifle it, wicked-
nesse will soone grow to what we
never thought it would.

Eccles. 10. 10. Curse not the King,
no not in thy thought. Had the Hus-
bandmen observ'd this rule, had
the Husbandmen preserv'd their
thoughts, had they had the Sonne in
Reverence there, Reverend thoughts
would have been such a Religious
curbe, they would never have pro-

Serm. 4. ceded to say,---*Occidamus*, Let us kill him. But when instead of Reverence, *Envy*, *Spight*, *Covetousnesse*, *Ambition*, and the thirst after Kingdomes, had filled their thoughts, when Husbandmen, like *Agathocles*, from making pots, began to thinke of making Lawes, and from the Forge began to think of a Throne: No wonder then, if they proceed to say, *This is the Heire, Venite, Occidamus, come let us kill him, that the Inheritance may be ours.* And so we are brought to the last considerable,

*Plutarch
in Engl.
p. 307.*

Their Ambitious Instigation, *That the Inheritance may be ours.*

And here are two points considerable,

1. An acknowledgment of the Heires just Title----No Feoffee in Trust, no Elective owner,--*But an Inheritance.*

2. A Resolution to make themselves successors to what he was Heire---*That the Inheritance may be ours.*

First, here is an acknowledgment of the Heires just Title, *An Inheritance.*

Inhe-

Inheritances they are lookt upon *Serm. 4.*
as the best of Titles, as including the
most unquestionable of all proper-
ties. For he who is only a *Feoffee* in
Trust, he hath only a relative Interest,
and must be countable to those; for
whom he is entrusted: He who hath
only an *Elective*, and *Conditionall*
property, of his property the same
may be said, that we proverbially
say of *Service*, it is no Heritage. But
he who comes *as Heire* into a posses-
sion, he who holds what he hath as
Inheritance; such an one we look
upon as an *absolute* owner, as one
who so holds; that nothing but *Trea-*
son or his owne *Exorbitances*, can
deprive him.

1 King. 21. *Poore Naboth*, for as
much as his *Vineyard* was his *Inheri-*
tance, *Ahab* (though a King) could
neither *Command*, nor *Exchange*,
nor buy it of him. *Jezabel* her selfe
was faine to lay *Blasphemy* and *Trea-*
son to his charge, yea to take away *Ver. 10.*
his life, before the *Vineyard* that
was an *Inheritance* could be gotten
from him.

Whereas then the *Husbandmen* in

Serm. 4. my Text, acknowledge the person whom they kill'd to be an *Heyre*, and his Vineyard to be an *Inheritance*, The point for our Instruction may be this,

3. Point. Ambition and Covetousnesse, as they feare no *difficulties*, so they stagger at *no guilt*. Those who are resolv'd to satisfie such Lusts, they make no conscience of any wayes, nor do they scruple at any wickednesse.

The Inheritance in my Text I have shewed unto you, it was not less then a *Kingdome*. Now in a Kingdome the two main things considerable, they are these, *Power* and *Profit*; and both these the Husbandmen confess'd were none of theirs: both the *Militia* and the *Reditus*, both the Tower in the Vineyard, and the Fruits of the Vineyard, they acknowledge to be the Heires, yea they acknowledge it to be the Heires *Inheritance*, to be undoubtedly his. And yet, so *ambitious* are they of the power, and so *avaritious* and *covetous* of the profits, that though his, and though *his Inheritance*, they *thought it fit*, and were resolv'd they would have it from him.
And

And when thus reſolv'd, no *Guilt*, no *Serm. 4.*
Villany, no not *Bloud it ſelfe* ſhall be
ſcrupled at; *occidamus*, let us kill
him, that the *Inheritance* may be
ours.

The Poet could long ſince ſay,

— *Quæ Reverentia legum,* *Juvenat.*
Quis metus, aut pudor eſt ne- *Satyr. 15.*
quam properantis avari? *157. 175.*

The covetous, and ſuch as are re-
ſolved to enrich themſelves, they
neither reverence the *Lawes*, feare
God, nor have any ſhame or honeſty
in them. Juſt like the *Husbandmen*
in my *Text*, who, though they knew
the *Heire*, and knew his *Title*, knew
what was his, and how it was his, yet
againſt all the law of *Man*, againſt all
the feare of *God*, yea againſt all
common ſhame and honeſty, they are
reſolved to caſt him out of his *Vine-*
yard, to ſeize what they acknowledge
his, yea his *Inheritance*, and to hold
it as it were their own.

As *Covetouſneſſe*, even ſo *Ambiti-*
on, it driveth thorough all enormi-
ties: For as the *Disciples*, who that
they might ſit higheſt, and nightheſt
unto the *Heire* in my *Text*, reſolved
they

Serm. 4. they would be *baptized* with any *Bap-*
Mat. 23. *tisme*, and *drink* of any *Cup*: Even so
 22. they, who are resolved to build their
 Neasts on high, they, who are resolved to make themselves greater and higher then God would have them; *Oaths, Titles, Lawes, Conscience*, or what ever barres a good Christian, they must all be held as *Almanacks* out of date, as *Trifles*, and not to be stood upon by such as they are.

It is reported of *Agrippina*, the Mother of *Nero*, that she was so highly besotted with the ambition of having a *Sonne* to be an Emperour, that she poysoned her Husband, and cared not her selfe for to be killed, so he might reigne. If now ambition to make way for *another*, can make the wife to make away her Husband, be content her selfe for to be murdered; no wonder then if the Husbandmen in my Text, that they *themselves* might reigne, and they themselves might have the Inheritance; no wonder if they, that the Vineyard might be theirs, reasoning among themselves concluded, saying, *This is the Heire, let us kill him, that*
 the

the Inheritance may be ours. Ambitious and covetous wretches they know not godlinesse, but gaine, nor care whose that should be, which by craft, or power, they can make their own. Be it an Inheritance, and be it *knowne to be so*, yea be it *his Inheritance*, who is *immediate Heire to the Almighty*; be it the Inheritance of *Gods anoynted*, even the Son of God, yet even *his Inheritance*; (be the guilt what it may be) they are resolved to make their owne; for though they confesse and acknowledge he had the Right and Title of *Inheritance* to his Vineyard, yet they say, *Come let us kill him that the Inheritance may be ours.* Serm. 4.

The use we ought to make of this point is, That we be content (as servants ought to be) to serve God, in what place, or *office he please*, and not proudly to thrust our selves into such places and dignities as he never ordeined for us, or us for.

To be *Husbandmen* and *Labourers* Mat. 21.
in Gods Vineyard; to this we have a Call, to this we are *hired*; But of *Labourers* to make our selves *Lords*, and from *Husbandmen* to make our selves *Heires*:

Serm. 4. Heires: This is that we cannot do, but by running (as the Husbandmen in my Text did) even through hellish villanies.

Say. 6. Vos ego pupillos moneo, quibus amplior est Res, Custodite Animas. —

Juvenall long since observed, when those, who had the Wardship, and were only *Guardians* to rich Heires, had a desire (as the Husbandmen) to make the Inheritance theirs: Then the next thought it was of *Vipers*, *Mushromes*, or some dispatching *poysons*: They who cannot be content in the conditions in which God hath placed them; those who will *ride* as Princes, when it is Gods will they should walk as Servants; since they cannot reach their *Ends*, cannot feed their *Ambition*, cannot satisfie their *Avarice*, but they must leave the wayes of God, and to gaine what the Devill proffers, — *The Kingdomes of the world, and the glory of them*; they must *fall downe and worship*, that is, agree to do even what ever he will have them.

1. Kings 21. When Jezebel without the

the usurpation of poore *Naboths Serm. 4.*
Vineyard could finde no conveniency Ver. 8.
 in a Kingdome, this petty covetous-
 nesse it put her upon high designs,
 for she issued out the *Kings Writs*,
 summons and calls as to a Court of
 Justice, the *Elders* and the *Nobles*,
 proclaimes a day of Humiliation,
 commands a Fast, calls *Naboth* as to Ver. 9.
 a Triall, subborns Witnesses, over-
 rules the Judges: And all this, only
 with the *mockery of Religion*, and
 Justice, to cloake the *cruelty* of mur-
 ther and oppression.

Now, if the thirst of such a petty
 thing as *Naboths Vineyard*, if the un- Ver. 24
 just desire but of a *Garden-plot*, of a
 place only to sow Herbs in, could
 move a *King and Queen, Ahab and*
Jezebel, to wash their hands in the
 bloud of a *Subject*, what wickednesse
 will they boggle at? what mischief
 will they decline? yea what *Abomi-*
nation will they not act? and dare,
 who strive to make themselves
Kings, and to share a *Vineyard*,
 which is rather a *Kingdome* or *King-*
domes, then a *Garden-plot*.

Venite, Occidamus, come (say the
 Huf-

Serm. 4. Husbandmen in my Text, in plain english) let us *murther, make away*, let us *kill* the Heire: For as he, who would have a *Golden Fléece*, must not feare to pill, no, nor if need be, to kill the Lamb; so neither must we the Heire, if we would have the Inheritance to be ours. And that is the last considerable in the Text,

The Husbandmens Resolution to make themselves successors to what he was Heire, in these words,--- *That the Inheritance may be ours.*

Ver. 9.

Forasmuch as the Inheritance in the Text is expressed by a Vineyard; Vineyard in Scripture phrase denotes and deciphers a selected people, a people upon whom God looks, not only as men, but as men under such a profession, so that Vineyard indeede signifieth--- *Ecclesia Dei*, the Church of God: For, though the whole world be the *Heires*, yet onely his chosen are his Vineyard, onely such as feare and serve him, they only are his Inheritance.

Whereas then, the Husbandmen in my Text say--- *Let us kill the Heire that the Inheritance may be ours.*

For

For the understanding hereof, we *Serm. 4.*
must consider of this Inheritance, or
Vineyard two manner of wayes :
1. Spiritually, 2. Secularly.

Spiritually; the Inheritance of
Christ being the salvation and re-
demption of his Church; of this they
could not rob him; this is such an
Inheritance that cannot be taken
from him. And therefore, a little be-
fore they laid violent hands upon him,
the Heire gives thanks unto the Fa-
ther saying, -- *Those that thou hast gi-* Joh. 17. 12.
ven mee I have kept, and none of them
are lost but the Sonne of perdition :
Though they had power to take his
Life, and shed his Bloud, yet they
could not deprive him of his Glory,
his spirituall Estate, and ghostly In-
heritance, that they could not take
from him.

Indeed, secularly and temporally
considered, his Kingdome in this
world, his *earthly Vineyard*, and his
temporall Inheritance, that which he
least esteemed; this was that which
they were *most* inflam'd upon; there-
fore they reasoned, associated, and
resolved to kill the Heire, that
his

Serm. 4. his secular Inheritance might be theirs.

Homil.
40. in
Mat. 21.

Saint *Crysoftome* in his explication of this very Parable, makes this Observation,--- *Postquam introivit in Templum*,--- After our Saviour entered into the Temple, and began to purge the house of his Father from Sacrilege & Prophanation, when the Heire endeavour'd to bring Religion to its purity, when he began to cast out those things, in *quibus Sacerdotes avari delectabantur*, in which the popular and covetous Clergy took delight, *tunc precipue cogitârunt eum occidere*. Then, saith he, even from that time, then when they saw the people were like to be undeceived, and, as the Father goeth on,--- *Non erit populus iste possessio nostra*, that they no longer were like to have power over them; then did they gather an Assembly, reason, and conclude, they must either *kill* the Heire, or *lose* the People; so that if you would know what the Inheritance was, which the Husbandman killed the Heire for: In a word it was-- the *Power* and the *Profits* of the people;

ple; or, to continue the Metaphor in *Serm. 4.* the parable; they killed the Heire, that the *Towers* and the *Fruits* of the Vineyard might be theirs.

The point then for our instruction may be this; Wicked, worldly, and carnall men, they prize no inheritance to what is carnall, and of this world, whereas the Heire, and those who are spiritually his, they minde nothing to an heavenly Inheritance. 9. Point.
Occidamus, let us kill, and take possession, saith the worldly, --- *Non habemus hic*, --- we have here no continuance, saith the godly; let us *Eat*, and *Drink*, *Raunt*, and be merry, for *This is our Inheritance*, (say the men of this world) let us take off our Hearts, let us weane our Soules, and, since the Heire is kil'd, let us look rather for Crosses then for Crownes, say those of his party. In a word, that Religious resolution

Hanc animam concede mihi, tua cetera sunt;

Spare the Soule, and take the rest, This must be the care of all good Christians. No matter what becomes of

Serm. 4. of these *Earthly* Tabernacles, can we but assure the *Heavenly Inheritance* to be ours; and indeed, nothing can be so ours, nothing can be durable, and as an *Inheritance* to us, but that only; for though the Husbandmen *kill'd* the Heire, and therefore kill'd him, that they might seize and share the *Inheritance*; yet when they had thus done, when they had thrown him out of his *Vineyard*, when they had cut him off from the Land of the living, yet even then they could not say, *The Inheritance is ours*. For though they all agreed to divide the *Heire*, to divide the *Inheritance* proved a *sharper-businesse*.

Let us kill the Heire, that the Inheritance may be ours.

Ours? whose? Ours say the chief Priests, Ours say the Elders, Ours say the men of Warre, Ours say the Elders, for we are *πρεσβύτεροι τῆς λαῆς*, we are the chiefe of the people, Ruling Elders; We are those who plotted and laid the businesse; Ours say the chiefe Priests, for we brought on the people, we rais'd an Army, we bought

bought the Heire. Ours say the *Serm. 4.*
men of Warre, for we did the bu-
sinesse, we fought, we caught, we
kill'd the Heire, and therefore the
Inheritance shall be ours.

And indeed, could we pierce deep-
ly into the designe, there was not an
hand lift up against the Heire, but it
was for some Inheritance; so that if
in such a crying abomination, as the
murdering of the Heire, there be
any thing commendable, it is that the
Husbandmen without any *Maske* of
Religion, or *cloak* of Godlinesse;
without any pretence of freeing
themselves from Tyranny, *Arbi-*
trary Government, or any manner
of oppression; They *Declare* clear-
ly, (what more subtile Rebels would
not) that the reason they prose-
cute, bought, arraign'd, and kil'd
the Heire, it meerly was for his Inhe-
ritance--*That the Inheritance may be*
ours.

Whence the point I shall raise for ^{10.} Point
our Instruction is,----That we glori-
fie God in the acknowledgment, and
in the confession of our wicked-
nesse. Let us not pretend what
the

Serm. 4. the good God knowes we intend not.

Among us of the Ministry, how many are there who cry out, the Gospell, the Gospell; they must preach the Gospell; when indeed they make that *chiefly* their Gospell, which will gaine them an Inheritance? How many are there who have *thrust* into, and invaded other mens Vineyards, *Preaching this*, and *Praying that*, (meerly as the Husbandmen kill the Heire) that their brothers Inheritance. may be theirs! How many are there who plead at the Bar of Injustice, under pretence of Law? How many are there who lay their hand upon the Sword, under *Colours* of Holinesse and Religion? How many are there *Protest*, *Covenant*, *Engage*, and *tenter* their Conscience, under pretence of this, and under colour of that? whereas indeed, would they as did the Husbandmen, confesse and speak out, ---All they do, say or sweare, it only is, *that the Inheritance may be ours.*

Ours, not *his*. Monarchy as founded

ded in Unity, is an enemy to division; *Serm. 4.*
 Anarchy as founded in Confusion is Luke 12.
 as averse to Unity ; as then the 13.
 Heire, would not meddle with the
 Dividing of an Inheritance, so nei-
 ther would he have had his owne Di-
 vided.

But the Husbandmen, who *had*
none, unlesse they could get his, they
 who thought it ill, that one should
 have so much, and they so little, one
 a whole Vineyard, and they not a
 Cluster ; They like worldly wise men
 cry out, *Divide & impera*, Not his,
 but ours.

Here then, in stead of a point of In-^{11. Point.}
 struction, I may for Instruction
 change that *question* of our Saviours
 concerning the *Baptisme of John*, into
 this, --- Whether for *One* to have
 Rule over *Many*, or for *Many* to
 take the Rule and Dominion from
 one, *be from Heaven, or of Men?*
 Now the Text , It is positive for
One, and for one only ; one
 Vineyard, one Heire, one Lord of
 all. Indeed this Lord was a *Steward*;
 but as appears in that Chapter, not
 the *Peoples*, but the *Fathers*. He ^{Math 21. 8.}
 had